ཤཱཀྱ། །དཔུང་བཟང་གིས་ཞུས་པའི་རྒྱུད།

The Tantra of Subāhu's Questions

Subāhuparipṛcchātantra

འཕགས་པ་དཔུང་བཟང་གིས་ཞུས་པ་ཞེས་བྱ་བའི་རྒྱུད།

'phags pa dpung bzang gis zhus pa zhes bya ba'i rgyud

The Noble Tantra "Subāhu's Questions"

Āryasubāhuparipṛcchānāmatantra

Toh 805
Degé Kangyur, vol. 96 (rgyud ‘bum, wa), folios 118.a–140.b

Translated by Dr. Lozang Jamspal, Kaia Fischer, and Erin Sperry of the Tibetan Classics Translators Guild of New York, under the patronage and supervision of 84000: Translating the Words of the Buddha

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SUMMARY

s.1 *The Tantra of Subāhu's Questions* is a Kriyātantra scripture that presents a series of practices and rites that can be employed in diverse Buddhist ritual contexts, rather than for a specific deity or maṇḍala. The tantra records a conversation between the Buddhist deity Vajrapāṇi and the layman Subāhu, whose questions prompt Vajrapāṇi to share a wealth of instructions on ritual practices primarily intended to bring about the accomplishment of worldly goals. The rites described in *The Tantra of Subāhu's Questions* address concerns about health, spirit possession, the accumulation of wealth and prosperity, and warding off destabilizing and obstructing forces. Special attention is given to rites for animating corpses and using spirits and spirit mediums for divination purposes. Despite the generally worldly applications for the rites explained to Subāhu, Vajrapāṇi is careful to establish the Mahāyāna orientation that must frame them: the quest for complete liberation guided by ethical discipline, insight into the faults of saṃsāra, and the motivation to alleviate the suffering of other beings and assist them in reaching awakening.

ac.

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ac.1 Translated by Dr. Lozang Jamspal, Kaia Fischer, and Erin Sperry of the Tibetan Classics Translators Guild of New York.

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i.

INTRODUCTION

i.1 *The Tantra of Subāhu's Questions* (henceforth *Subāhu*) is a record of a conversation between Vajrapāṇi and the layman Subāhu on a wide range of doctrinal, ethical, ritual, and magical topics. The text is classified as a Kriyātantra and is further categorized as a "general tantra" in the Kriyātantra section of the Kangyur. As a Kriyātantra, the text focuses on an array of ritual practices that are intended to secure physical and mental health, the acquisition of wealth, comfort, and pleasure, and freedom from hostile and disruptive supernatural forces. Because it is a general Kriyātantra, it does not focus on a single deity or ritual system, but rather contains instructions that are applicable in any ritual context explained elsewhere in the Kriyātantras. Vajrapāṇi's teachings include a body of exoteric instructions to ensure that a practitioner of mantra, a *mantrin*, is properly oriented in the Mahāyāna as they carry out the elaborate esoteric rituals and transgressive rites outlined in the tantra.

i.2 *The Tantra of Subāhu's Questions* in the Kriyātantra Corpus

Kriyātantra is the largest category of tantric literature in the Kangyur and consists of a diverse array of texts featuring an extensive pantheon of Buddhist deities and complex ritual practices aimed at both worldly and transcendent goals. The Kriyātantras preserved in the Kangyur are broadly organized into "clans" or "families" (Skt. *kula*) depending on the deity featured in their respective texts. The tathāgata clan is organized around the maṇḍalas of specific buddhas, including the Uṣṇīṣa class of deities and Pañcarakṣā protectresses. This clan also includes what is perhaps the most well-known and highly regarded work of the Kriyātantra class, the *Mañjuśrī-mūlakalpa* (Toh 543: *'jam dpal gyi rtsa ba'i rgyud*),[1] featuring Mañjuśrī. The lotus clan section includes works focused on the tathāgata Amitābha/Amitāyus, as well as on Avalokiteśvara and Hayagrīva. Perhaps the most widely

known tantra of this category is the *Amoghapāśakalparāja* (Toh 686: *don yod pa'i zhags pa'i cho ga zhib mo'i rgyal po*),[2] which presents a large body of rites for Avalokiteśvara's form as Amoghapāśa, the "Unfailing Noose." The vajra clan section contains texts featuring Vajrapāṇi, the Lord of Yakṣas, including the *Bhūtaḍāmara Tantra* (Toh 747: *'byung po 'dul ba*)[3] and the *Vajrapāṇyabhiṣeka Tantra* (Toh 496: *lag na rdo rje dbang bskur ba*). This category of Kriyātantras also includes ritual manuals dedicated to the goddess Tārā and Vajravidāraṇa. Beyond these three primary clan distinctions, the Kriyātantra section of the Kangyur also contains ritual manuals for wealth deities such as Maṇibhadra and Jambhala, rites for enhancement (Skt. *pauṣṭika*; Tib. *rgyas pa*) featuring Mekhalā, and an array of miscellaneous works that do not readily fall into a clan-based organization scheme, including those associated with worldly deities. The final category of Kriyātantras preserved in the Kangyur is a "general class" (Tib. *bya ba spyi'i rgyud*), the texts of which do not focus on any one deity or maṇḍala system, but rather present instructions on rites that can be used in the context of the other Kriyātantra systems. It is in this category that we find *The Tantra of Subāhu's Questions*.

i.3 As a part of the general class of Kriyātantra, the *Subāhu* offers a broad ethical and doctrinal framework within which the practices of Kriyātantra should be employed and it describes a variety of rites applicable in a range of clan-based ritual contexts. The *Subāhu* is somewhat unique among Kriyātantras for its sustained emphasis on the exoteric Mahāyāna principles that should guide mantrins in their practice: the motivation to awaken, showing kindness and compassion to all beings, maintaining rigorous ethics based in *prātimokṣa* discipline, rejecting hedonistic tendencies through reflection on the impurity of the body, and so forth. These fundamental principles are particularly apt in the context of the *Subāhu*, as the text outlines some of the most transgressive rites found in the Kriyātantras, including the necromantic practices of bartering human flesh and animating corpses, and divination practices that utilize young children as spirit mediums. The steady oscillation between exoteric and esoteric content grounds the reader in the fundamental principles of the Mahāyāna while exposing them to the range of ritual practices expounded throughout the Kriyātantra corpus.

i.4 *The Tantra of Subāhu's Questions*: Text and Context

The Tantra of Subāhu's Questions shares the short version of its Sanskrit title (*Subāhuparipṛcchā*, and its possible English rendering as "Subāhu's Questions") with a sūtra in the Heap of Jewels section of the Kangyur, the *Subāhuparipṛcchā*,[4] which like the tantra is also the record of a conversation

between the layman Subāhu and a realized being, in this case the Buddha Śākyamuni. There is not much else that is similar between the two texts, however, so it would appear they were not meant to be understood to take place in the same setting. The sūtra, which is rendered primarily in prose, includes the traditional introductory passage (Skt. *nidāna*; Tib. *gleng gzhi*) that establishes the setting for the discourse. In the sūtra, the Buddha is staying at the Bamboo Grove near Rājagṛha, where he is approached by Subāhu and his retinue of servants. Subāhu then poses a question that compels Śākyamuni to offer detailed teachings on the six perfections. Like many Buddhist tantras, the *Subāhuparipṛcchā Tantra* lacks the traditional scriptural introduction and is composed entirely in verse. It begins immediately with Subāhu's questions and offers no information on the setting in which the discourse takes place. We can presume that we are meeting the same Subāhu in the sūtra and the tantra, as many Buddhist scriptures share the same protagonist, but beyond this one detail there is no evidence that these two works were ever regarded as part of the same dialogue or otherwise contextually related.

i.5 Vajrapāṇi's instructions to Subāhu in the tantra unfold over eleven chapters and cover a wide range of exoteric and esoteric topics in a somewhat unstructured and digressive manner. Subāhu speaks very little, asking only a brief series of questions at the outset of the tantra on the efficacy of mantra recitation, and then again in chapter 6 when he wonders about the relevance of fasting as a spiritual practice. In both cases, Subāhu raises doubts about esoteric practice in general, and specifically about its relevance to reaching liberation. The general nature of Subāhu's questions allows for Vajrapāṇi to offer a general response. Rather than articulating a series of specific rites, presenting a catalog of mantras, and detailing formulas for ritual substances as is typical in the Kriyātantras, Vajrapāṇi instead establishes the doctrinal and ethical basis for mantra practice and outlines the necessary preparatory practices before providing ritual instructions and descriptions of rites that are applicable in a variety of esoteric contexts.

i.6 In presenting a general survey of Kriyātantra ritual, the *Subāhu* grounds itself in key ritual paradigms and ideological orientations that are fundamental to tantric practice in general and the elaborate rites of Kriyātantra specifically. The core ritual paradigm operative in the *Subāhu* and in many other categories of Buddhist ritual—exoteric and esoteric alike—is the *homa* offering: the practice of making repetitive ritual offerings into a fire that is specially prepared for specific ritual purposes. The homa rite is not uniquely Buddhist, but rather is a shared ritual framework that was originally developed within a Vedic context and later evolved to become the

basic ritual format for a vast catalog of rituals employed in India's many religious traditions. The performance of a homa typically involves preliminary steps of purification and preparation for both the practitioner and the ritual space, followed by the building of a ritual fire, the drawing of a maṇḍala, the placement of a central image, and the arrangement of offerings. Once these steps have been completed, the homa is performed wherein the mantrin accumulates a set number of mantra recitations while casting the same number of oblations into the fire. The mantra to be recited and the oblations to be used vary based on the deity being invoked and the purpose of the rite; the Kriyātantras contain a wealth of specific mantras, ritual liturgies, recipes, and formulas to be used within the basic framework of the homa rite.

i.7 At the heart of Buddhist tantric rites is the nexus of the practitioner, deity, and mantra. Unlike in tantras of the Yoga (Tib. *rnal 'byor*), Mahāyoga (Tib. *rnal 'byor chen po*), and Yoganiruttara (Tib. *bla na med pa'i rnal 'byor*) classes, the practitioner of Kriyātantra—usually called a *mantrin*, *sādhaka*, or *vidyādhara*—does not identify themselves with the deity, but rather propitiates the deity as an external agent to bring about a desired goal. This goal, often generically referred to as *siddhi*, can include the "worldly" siddhis such as flight, invisibility, and so forth, can refer more broadly to the successful outcome of the rite, or can indicate progress toward or the attainment of liberation. Whatever the final goal, the method for reaching it often involves intricately coordinated rituals using a complex menu of ingredients in combination with the core practice of mantra recitation and homa offerings.

i.8 An idea essential to this process, and to understanding the Kriyātantras (and the tantras in general), is the complete indivisibility of deity and mantra. A deity is its mantra and the mantra is itself the deity; there is no distinction between them whatsoever. Thus, in esoteric works such as the *Subāhu*, the term *mantra* can be read synonymously as "mantra deity" in many contexts. Mantras are classified in various ways and are typically specific to a deity and the ritual purpose for which the deity is being invoked. A broad distinction can be made between a *vidyā* and a *mantra*, with the term *vidyā* reserved for female deities and *mantra* for male deities, but this categorization is only loosely applied. Often the terms *vidyā* and *mantra* are essentially synonymous in Kriyātantra literature. However these terms are understood and differentiated in a given text, the basic structure is the same: when mantrins recite the mantra of a deity, they are directly invoking and instantiating the deity within the framework of the rite. A successful rite is therefore one in which the practitioner and ritual space are properly prepared and the recitation of mantra and the homa performed precisely so that the deity is enjoined to act on the practitioner's request.

i.9 The goals for which a mantrin performs the rites described in the *Subāhu* and other Kriyātantras are manifold, and there is a distinct emphasis on securing health, safety, and prosperity through magical means. The *Subāhu* articulates rites for treating physical and mental illnesses, remedying snakebites, exorcising spirits that have taken possession of the body, gaining wealth, procuring pleasures, summoning spirits to act as servants, thwarting enemies both human and supernatural, and using divination to clarify events of the past, present, and future. In many of these ritual applications, a given disease, disruptive influence, or obstructing force is embodied in the form of one of the myriad classes of nonhuman beings that populate the Indic landscape. These beings are often identified using broad categories such as *graha*, *bhūta*, *vighna*, and *vināyaka*, but can also be referred to more specifically as *piśācas*, *pūtanas*, *rākṣasas*, *nāgas*, *yakṣas* and the like. Many of the rites in the *Subāhu* and other Kriyātantras seek to banish or eradicate such beings to achieve their goal of health and well-being. However, because many of these classes of beings can also be benevolent forces, we find many rites in the *Subāhu* that call upon such beings to assist the practitioner in achieving their aim. This is especially true of yakṣas and yakṣiṇīs, but can also be true of nāgas, vetālas, and other spirit beings that can be ritually summoned for a variety of purposes. The embodiment of malevolent and benevolent forces as supernatural beings, and using rites to either oppose or cultivate their power, is a central concept in Kriyātantra rites.

i.10 Among the diverse rites Vajrapāṇi explains in the *Subāhu*, two stand out for special attention: the related rites of the bartering of human flesh and corpse animation, and the *prasenā* divination rite in which a deity is summoned into a reflective surface or the body of a young child. These two rites are treated with exceptional detail in the *Subāhu*, more so than in other Buddhist works. These rites are not unique to Buddhism, but are mentioned in the scriptures of other religions, including Śaiva[5] and Jain sources, and are referenced in the popular secular literature of India. Though these rites are articulated in a distinctively Buddhist framework in the *Subāhu*, they share much in common with their practice in non-Buddhist sources and serve as compelling evidence of the inter-sectarian ritual repertoire shared by India's many religious traditions.[6]

i.11 The necromantic practices of animating corpses and bartering human flesh are described at the end of chapter 6 and the beginning of chapter 7 in the *Subāhu*. Such practices typically feature vetālas, a type of supernatural being that haunts charnel grounds and possesses tremendous power. Among their many powers, they are perhaps most renowned and utilized for their ability to enter and animate corpses, which is perhaps why they are

often mischaracterized as "zombies," as seen in the Tibetan term used to translate vetāla, *ro langs*, "animated corpse." Vetālas are much more than that, however, and have earned a special place in Indic lore for their supernatural power and frightful nature. Vetālas feature prominently in Sanskrit and Prakrit literature, including the *Harṣacarita*, the *Kathāsaritsāgara* and its famous excerpt, the *Vetālapañcaviṃśatikā*, and in the Jain *Vasudevahindi* and *Kuvalyamāla*. A rite very similar to the one found in the *Subāhu* is reported in an esoteric Śaiva work, the *Niśvāsaguhya*,[7] again pointing to the ritual repertoire shared by Buddhists and Śaivas.[8] The *Subāhu* is not alone among Buddhist scriptures to describe the practice, as similar rites are recorded in the *Amoghapāśakalparāja* and referenced in the Vinaya of the Sarvāstivāda school.[9]

i.12 The ritual use of vetālas and corpses can take many forms and serve many purposes in esoteric ritual literature, but in the *Subāhu* it is primarily used to employ the vetāla-possessed corpse as a servant, or as the catalyst for acquiring the mundane siddhis. The outcome of the *Subāhu*'s corpse-raising rite is only mentioned briefly, whereas the bulk of the rite's richly detailed description focuses on identifying the right kind of corpse to use, preparing it for the rite, and ensuring that other types of spirits do not disrupt the process.

i.13 Though it follows Vajrapāṇi's description of the corpse animation rite, the instructions for bartering human flesh appear to be a preliminary activity for the rite. In this practice, the mantrin dices human flesh into small pieces, fills small bowls with them, dresses in a grotesque manner, and wanders through a charnel ground calling out, "Flesh for sale!" with the intention of attracting a vetāla or other spirit for ritual use.[10] Vajrapāṇi gives precise instructions on how to negotiate with the vetāla or spirit who appears, and how to protect oneself with mantras to mitigate the dangers inherent in the rite. Like much else in the *Subāhu*, the instructions for this rite appear to be meant as general instructions that can be applied in the diverse ritual contexts utilizing vetālas and corpses.

i.14 Another topic of the Kriyātantras in general and the *Subāhu* specifically is spirit possession. The possession of the human body by supernatural beings is regarded as a primary cause of disease and mental instability. Thus, a regular purpose of Kriyātantra ritual is to drive them out of the body or otherwise weaken and arrest their influence on an individual. The mode of spirit possession in which a deity or spirit takes possession of a person against their will is known broadly as the "opportunistic" (Skt. *āgantuka*) mode of possession. The *Subāhu* provides a list of conditions under which a person might become possessed by a spirit—typically referred to as a *graha*,

vighna, or *vināyaka*—and offers a general set of remedies against it. This "involuntary" mode of possession is a common topic in the Kriyātantras, so that many contain specific and elaborate rites to combat it.

i.15 There is another mode of spirit possession that is described in detail in the *Subāhu*: the voluntary possession of a healthy person (Skt. *svāsthāveśa*) to serve as a medium for the purposes of prognostication.[11] While the involuntary mode of possession and remedies against it are well known in esoteric Buddhist literature, descriptions of the use of spirit mediums are much rarer. This body of practices is also known to us through Śaiva and Jain texts, as well as secular literature, and thus appears to be a widespread Indic phenomenon that was assimilated by several religious traditions and their specific ritual systems.

i.16 The voluntary method of possession is described in chapter 7 of the *Subāhu* and includes key features that are shared across religious traditions, specifically the use of a reflective surface in which omens and visions are read and the use of a young boy or girl as the medium of possession who will answer questions about missing items or about the events of the past, present, or future. Though the *Subāhu* does not use the term, this mode of possession involves a type of spirit or deity known as a *prasenā*,[12] which is invited into the ritual environment by the mantrin. The practice was known in Pali sources, as we find proscriptions against the practice of employing a *prasenā* (Pali: *pañha*) in the *Brahmajāla Sutta* of the Dīghanikāya.[13] The rite of prasenā divination appears most frequently in esoteric scriptures, including brief references in the *Cakrasaṃvara* and *Kālacakra* corpuses.[14] Beyond Buddhist sources, the term *prasenā* and its variants, as well as descriptions of similar rites, are recorded in the Śaiva *Niśvāsaguhya*, *Tantrasadbhāva*, and *Jayadrathayāmala* among others, the Jain *Paṇhāvāyaraṇa*, and works of secular literature including the ninth-century *Kapphiṇābhyudaya* and the eleventh-century *Kalāvilāsa* of Kṣemendra. It would appear that the description of prasenā divination in chapter 7 of the *Subāhu* is one of the most detailed in Indic literature, adding to the great value of this Buddhist scripture among such works.

i.17 As indicated by the use of pan-Indic ritual techniques and the inclusion of rites shared in common by other Indic religious communities, the *Subāhu* specifically, and the Kriyātantras in general, reveal the eclectic and inclusive ritual environment in which esoteric Buddhist teachings were transmitted and practiced. When Vajrapāṇi instructs Subāhu in these practices, he draws not only upon the large body of Buddhist lore, but the collective knowledge transmitted within several of India's most prominent religious systems. All of the rites expounded in the *Subāhu* and other Kriyātantras are taught and performed within a distinctly Buddhist framework but draw from a pan-Indic

repertoire grounded in the homa rite. This shared ritual foundation allows for rituals developed within one religious tradition to be adapted for use in other religious contexts, a fact that is apparent in the Kriyātantras and the *Subāhu* in ways both explicit and implicit. Implicitly, we have a wealth of textual evidence that reveals the commonalities between the rites recorded in the Kriyātantras and those employed by other religious communities. Explicitly, the *Subāhu* and other Kriyātantras openly acknowledge the validity of other mantras and ritual systems, and in some cases declare that Buddhists can adopt the rites and mantras of other religions by assimilating them into established Buddhist frameworks.[15] Thus, in studying the *Subāhu-paripṛcchā Tantra* we not only gain access to the Kriyātantras and their wealth of Buddhist ritual lore, but also open a door into the dynamic and eclectic environment of India's diverse ritual systems.

i.18 *The Tantra of Subāhu's Questions* in Translation

The translation presented here is the first complete translation of the *Subāhu* into English. It is based solely on the translations preserved in the Tibetan canon, with the Degé, Stok Palace, and Phukdrak versions serving as the primary witnesses. The Comparative Edition (*dpe bsdur ma*) of the Degé translation was also closely consulted. Among the canonical Tibetan translations, the Phukdrak version stands out as a potentially unique witness, as it seems to represent a distinct branch among the extant Tibetan translations. The Phukdrak version was very likely consulted when later versions of the canon were compiled and edited, but differences in terminology and translation style suggest that it preserves an alternate Tibetan translation to the one that served as the primary basis for the versions preserved in other Kangyurs. It is also, unfortunately, the most corrupt of the versions consulted, one rife with errors and omissions that make it impossible to take as the primary basis for an English translation.

i.19 Except for the Phukdrak witness, all of the canonical Tibetan versions of the *Subāhu* lack a translator's colophon, presenting a challenge for determining the precise date and provenance of the *Subāhu*'s transmission to Tibet. We can be confident that the translation was produced during Tibet's Imperial Period, as the translation is recorded in the imperial-period catalogs, the Denkarma (*ldan/lhan dkar ma*) and Phangthangma (*'phang thang ma*), which were compiled in the ninth century.[16] The translation preserved in the Phukdrak Kangyur uniquely includes a colophon that states that the translation was made by the Indian master Buddhaguhya (ca. second half of the eighth century) and the Tibetan translator Mañjuśrīvarman (ca. eighth century). There is good reason to doubt the veracity of this single record, but

it does conform to a general milieu for the *Subāhu*'s transmission and translation in Tibet that is supported by additional evidence discussed below. The *Subāhuparipṛcchā Tantra* was translated into Chinese twice, first by Śubhakarasiṃha 善无畏 in 726 (Taishō 895), and then later by Fatian 法天 sometime in the tenth century (Taishō 896). Given that the earlier translation prepared by Śubhakarasiṃha predates the Tibetan translation by approximately a century, it is reasonable to conclude that the *Subāhu-paripṛcchā Tantra* was circulating widely in India by at least the beginning of the eighth century, and likely much earlier. There is at present no known Sanskrit witness for the text.

i.20 Returning to the question of the *Subāhu*'s translation and transmission in Tibet, we are on firm footing when dating that process to no later than the mid-ninth century. The strongest evidence we have for this is the inclusion of the translation in the imperial catalogs, but links between the *Subāhu* and the Indian tantric exegete Buddhaguhya also corroborate that estimation and provide us with additional evidence for the context of its reception and translation. As mentioned above, the Phukdrak version of the Tibetan translation is the only version that includes a translator's colophon, one that attributes the translation to Buddhaguhya. This attribution is problematic, however, because it is reasonably well-established that Buddhaguhya declined to visit Tibet when invited by King Trisong Detsen.[17] The fact that the colophon recorded in the Phukdrak Kangyur is not preserved in other Kangyurs indicates that later compilers and editors did not find this attribution accurate and so excluded it.

i.21 Though Buddhaguhya does not seem to have set foot on Tibetan soil himself, he did send his own commentarial works to Tibet instead, and many of his other treatises reached Tibet by other means during the Imperial Period. Among his numerous works that have been translated into Tibetan we find the *Summary of the Tantra of Subāhu's Questions* (Toh 2671: *Āryasubāhu-paripṛcchānāmatantrapiṇḍārtha*; Tib. *'phags pa dpung bzang kyis zhus pa'i rgyud kyi bsdus pa'i don*), a short topical outline of the *Subāhu*. The Tengyur also contains two additional commentaries on the *Subāhu*, both of which explicitly take Buddhaguhya's text as their basis. The first of these is the *Notes on the Meaning of the Tantra of Subāhu's Questions* (Toh 2672: *'phags pa dpung bzangs kyis zhus pa'i rgyud kyi tshig gi don bshad pa'i brjed byang*), which lacks a Sanskrit title, statement of authorship, and translator's colophon. The commentary, which treats the *Subāhu* in great detail, opens by stating that its purpose is to elaborate on what Buddhaguhya only summarized. This commentary is recorded in the Denkarma catalog, which dates it to no later than the ninth century, but its lack of Sanskrit title, attribution of authorship, and translator's colophon suggests the possibility that it was a Tibetan

composition intended to augment Buddhaguhya's commentary, perhaps during the same period the root text was being translated. The third and final commentary on the *Subāhu* in the Tengyur is the *Commentary on the Summary of the Tantra of Subāhu's Questions* (Toh 2673: *Āryasubāhuparipṛcchānāmatantra-piṇḍārthavṛtti*; Tib. *'phags pa dpung bzangs kyis zhus pa'i rgyud kyi bsdus pa'i don dgrol ba'i brjed byang*), which, as suggested by both the title and the opening statement by its author, is also meant to augment the commentary of Buddhaguhya. Though the *Commentary on the Summary* includes a Sanskrit title, it too lacks a statement of authorship and translator's colophon, suggesting that it may also be the work of a Tibetan author. Unlike *Notes on the Meaning*, it is not recorded in the Denkarma or other catalogs, thus the precise circumstances of its authorship are unknown.

i.22 Because *Notes on the Meaning* treats the root text in substantial detail, it is cited frequently in the English translation offered here. The other two commentaries are largely summaries or treatments of tangential topics, and so have not been cited here despite their great value in deciphering the complexities of the *The Tantra of Subāhu's Questions*. Careful study and translation of these three commentaries will shed considerable light not only on the enigmatic content of the *The Tantra of Subāhu's Questions*, but potentially also on the conditions of its transmission and translation in Tibet.

The Translation

The Noble

Tantra of Subāhu's Questions

1. # CHAPTER 1

[F.118.a]

1.1 Homage to the Omniscient One.

1.2 Subāhu paid respectful homage to the Lord of Yakṣas,[18]
Brilliant like a thousand suns
And deeply immersed in compassion,
Then asked him how to master the collections of vidyā and mantra.

1.3 “I have not seen anyone on earth
Who has reached perfection through persistence
In recitation, fasting, or restrictive austerities.[19]
Sole Father, do austerities not serve any purpose?

1.4 “Your Eminence, you are brilliant as sun-fire,
Supreme among those who purify and destroy evil.
If you spoke words of truth,
Why have the mantras not borne fruit?

1.5 “People superior, middling, and inferior have practiced,
But even still have found no results through mantra.
If preparatory rites accomplish nothing at all,[20]
Accomplishment is only affliction, so what is the point?

1.6 “If the Victor previously taught
Pacifying wisdom to soothe afflictions,
How then are they relieved
When mantra and vidyā are not mastered?

1.7 “Out of compassion you explained
Myriad mantras meant to heal beings.
How could they not be accomplished,

Through recitation, *homa*, the observances, and preparatory rites?

1.8 "Are the rites corrupt or devoid of power?
Was the timing correct? Did evil interfere?
Were the mantras altered? Were the offerings switched?[21]
May the Blessed One tell all, omitting nothing."

1.9 After listening to the words of his child,
The vajra holder[22] reflected for a moment,
Opened his long eyes, brandished a flaming vajra,
And spoke these words:

1.10 "Wonderful that you ask these questions that serve beings,
Moved by compassion radiant as moonlight.
With such a pristine state of mind
You will reach perfection among the Sugata's children.

1.11 "Bodhisattvas are not attached to their own happiness, [F.118.b]
Nor are they crushed by their own sufferings.[23]
They suffer because others suffer,
And find joy in others' happiness.

1.12 "Child, because of your good nature
You posed these questions to benefit beings.
Quickly then, focus your attention and listen,[24]
As I will answer in accord with the scriptures of mantra.

1.13 "I will first explain the observances
For the mantra recitations I previously taught.
A practitioner should[25] first arouse faith in the Sugata,
And with that, arouse bodhicitta.

1.14 "They should cast aside greed, arrogance, and conceit,
And faithfully serve[26] the Three Jewels.
They should delight in and have faith in me,
And in what is widely known as the *vajra clan*.

1.15 "They should consistently forsake
Harsh speech, slander, and useless talk,
Visiting the woman of another, lying, stealing,
Killing, doing harm, and using alcohol.

1.16 "A deluded person who gathers
The merit of body, speech, and mind
Will destroy it through their wrong views,

And experience the ripening of unwanted results.

1.17 “Just as a burnt seed will never produce a sprout,
Even if given soil, water, and time,
A mind ruined by wrong views and ignorance
Will not give rise to virtuous qualities.

1.18 “Thus wrong views should be cast aside,
And the correct view adhered to.
It is best if the mind always follows
The Dharma path of the ten virtues.

1.19 “Devas, asuras, piśācas, and herukas[27]
And all the terrible creatures of the night
Move through the world harming beings
And distracting those intent on recitation.

1.20 “Because they are a countermeasure against them,
When these beings see my collection of mantra and vidyā
They grow anxious, thinking ‘This is terrifying,’
And distract the mind from recitation.

1.21 “In the maṇḍalas I have taught
To crush harm-doers and enrich oneself,
Reside devas and asuras who, according to samaya,
Keep watch[28] over meritorious deeds.[29] [F.119.a]

1.22 “Where the myriad types of grahas are present,
There are maṇḍalas that employ various activities
That are intended to crush these harmful beings.
People should strive hard to enter them.

1.23 “They should use the maṇḍalas taught in the *Vidyottama Tantra*,
As well as the maṇḍalas of wrathful deities.
There I have explained the various samayas,
So study them carefully to dispel evil.

1.24 “When they observe the recitation
Of the main goddess of the vajra clan,[30]
Whom the host of dūtīs and the many vidyās serve,
The obstructors will be ruined, filled with fear and rage.[31]

1.25 “To the extent one beholds the maṇḍala,
One serves the vajra clan.
The merit of serving the host of vidyās

Causes all their blessings to enter one's body.[32]

1.26 "Devas, nāgas, asuras, yakṣas, and siddhas
Will flee in fear from those reciting,
Upon seeing their invulnerable vajra nature,
And believing the whole area to burn with vajra fire.

1.27 "Those of my children who observe samaya
Will easily succeed in using mantras
Taught by the mundane and transcendent;[33]
All obstructors will be brought to ruin.

1.28 "If they do not see the vidyā or observe samaya,[34]
If they lack compassion or do not arouse bodhicitta,
If they lack faith in the Buddha and rely on other deities,
Recitation of my mantras will bring them to ruin.

1.29 "If those unable to look upon any of these maṇḍalas
Because they are disheartened and lack the means,[35]
Instead view just one among the maṇḍalas with faith
While maintaining their observances,[36]

1.30 "The host of yakṣas and creatures of the night,
Nāgas,[37] and all the grahas that float above the ground,[38]
Devas and the like, vighnas, and vināyakas
Will find no chance to harm them.

1.31 "Just as any crop depends on its soil
To grow up free from blight,
It is in dependence on discipline
That virtuous deeds grow, watered with compassion.

1.32 "From the complete Vinaya, the pure discipline of prātimokṣa,
Taught with certainty by the Victor,[39] [F.119.b]
A householder mantrin should abandon the outer signs and rites,[40]
And train in all the rest.

1.33 "Thus freed from nonvirtuous dharma,
They are imbued with the Sugata's eloquent Dharma,
Which is pure and brings liberation.
When weary of recitation, they should read scripture.

1.34 "To purify nonvirtue they should continuously erect,
In a clean and secluded place,
Caityas to the Sugata made of either sand or clay

That contain the *Essence of Dependent Arising*.[41]

1.35 "Before relic-filled caityas and statues
They should sing praise and offer fragrances, garlands, and lamps.
With deep faith they should perform worship,
Using parasols, banners, flags, and music.

1.36 "A one-wheeled chariot will never move along a path
Even when harnessed to a horse.
Neither will a practitioner lacking an assistant[42]
Gain siddhi in this life.

1.37 "Such assistants are intelligent, attractive, and fastidiously clean.
They hail from a venerable line and are inclined toward Dharma.
They are eloquent, courageous, have tamed their senses,
And are pleasant of speech, generous, and compassionate.

1.38 "Patient in the face of hunger, thirst, and emotions,
They do not worship brahmins or other gods.
They are enthusiastic, skilled in the arts, talented,
And have faith in the Three Jewels.

1.39 "Someone with all these good qualities
Is rare to find in this age of strife.
A mantrin should thus rely on an assistant
With half, a quarter, or even an eighth of these qualities."

1.40 *This was the first chapter of the noble "Subāhu's Questions."*

2.

CHAPTER 2

2.1 “Places of pratyekabuddhas and the sugatas’ heirs,
Those where the Victor previously lived,
Places that are pleasant and steeped in merit,
Or venerated by devas and asuras[43]—
These are the places mantrins maintaining *poṣadha*
Should rely on to purify themselves.

2.2 “If such places are not to be found, there are others:
Accessible rivers, brooks, and streams,
Lakes adorned with lotuses and utpalas,
Places unfrequented by people,
Or those abundant with clean water; [F.120.a]
Places unknown to terrible grahas;
Those with fresh flowers and fruit,
Rich in medicinal plants, or thick with different trees;
Places with clean spots to sleep upon the ground,
Those free of tiger, leopard, and lion,
Or places pleasing, level, and without brambles—
These are places people celebrate for siddhi.
Avoid places with ravines, anthills, ash, or hair,
Rubbish, charcoal, salt deposits, or excrement.

2.3 “The earth should be excavated, and a hut built there,
One that is warm, strong, and plastered with clay.
The door can be to the east, north, or west,
But should never face to the south.[44]

2.4 “To one side of the shrine chamber
Hang the cloth image to be used in the rite,
One showing the Victor revealing the sublime path,

Or set out a beautiful wooden image to worship.

2.5 "A cloth image will grant a person siddhi
When a weaver weaves it soft and smooth,
When it is tightly woven and free of hairs,
Properly proportioned, undamaged, and with its fringe intact.

2.6 "On that cloth, sprinkled with clean, fragrant water,
Persons bathed, clean, and observing poṣadha
Should use pigment from clean pots and free of cow bile
To artfully draw using hair from a cow.[45]

2.7 "Abundant offerings should be made to the image:
Offerings of garlands, incense, lamps, food,[46] and fragrance.
It should be set up securely, facing west;
In its presence they begin their quest for siddhi.

2.8 "Their hair should be tied in a topknot and shaved,[47]
And the color of their clothes changed with mineral dyes.
They should wear either white garb,
Or clothing made of leaves, hemp, flax, or bark.[48]

2.9 "They should hold an attractive alms bowl,
One made from gourd, iron, or clay.
It should be shapely, not rough but smooth,
And be undamaged, round, and free of cracks and holes.

2.10 "They should live near a pleasant town, not too close or too far,
Where food and drink are available, and śūdras predominate.
It should be hospitable to guests,
And without brahmins of other traditions.

2.11 "Brahmins overcome with pride
Are arrogant about their lineage and lack compassion. [F.120.b]
They create problems whenever they see
People worshiping at shrines to the Sugata.

2.12 "How are brahmins inferior to the Buddha's followers?
They say,[49] 'Those of the śūdra caste
Exist to serve and venerate brahmins.
How could śūdras ever be fit to recite mantra?

2.13 " 'We worship gods and guests, perform the six activities,[50]
Serve the king and the god of fire,
And do what we must for our sons—

This is what concerns brahmins.

2.14 " 'Kṣatriyas and vaiśyas also do their duty,
Therefore do not harbor any doubt.'
Speaking a slew of deceptive fallacies,
They burn their minds and the minds of others.

2.15 "Upholders of the eightfold path
Should always take their food before noon.
Brahmins eat in the afternoon,
So do not visit a brahmin's home then.[51]

2.16 "For those who understand virtue and nonvirtue,
There is no difference between a brahmin and a śūdra.
A person may think, 'This is a brahmin, this is a śūdra,'
But those are concepts, nothing more.

2.17 "By focusing on the true path and following virtue,
Śūdras too will pass beyond aging and death.
By following a false path and behaving badly,
Brahmins too will fall into unbearable hells.

2.18 "Those who are embodied, rife with impurity
Cannot now be made pure by some other means.
They are cleansed by ridding themselves of evil,
And embracing only the meritorious.

2.19 "Just as medicines are given to the ill
To allay and heal their ailments,
The Victor taught that eating food
Is meant to dispel the pains of hunger.

2.20 "Base-minded yogis should not eat
While obsessed with their longevity,
As if a weary traveler beset with hunger and thirst,
Who consumes the flesh of their own child.[52]

2.21 "When too much is added, a scale rises effortlessly;
Too little and it likewise falls.
When proportionate, it instantly comes into balance—
This is how an embodied being should eat their food. [F.121.a]

2.22 "A person will set a sturdy pillar, for example,
To keep an old house from collapsing.
So too food stabilizes the machine of the body,[53]

And is like grease for a chariot's axle.

2.23 " 'Food perpetuates the desire realm'—
So said the Victor in one of his teachings.
One should know[54] the body to be like a plantain tree;[55]
Thus the mind should not desire food, drink, and the like.

2.24 "Using knowledge gained from the words of the Sugata,
One should guard against the interactions of the six senses and sense objects.
Taking up one of the various kinds of alms bowls,[56]
One should go for alms, gazing a plow's length ahead.

2.25 "Smiling as she walks, speaking with sidelong glances,
Her shapely body captivates the mind—
A woman's body strikes like a weapon,[57]
Stealing away men's minds.

2.26 "Better that he covers his eyes
With a red-hot iron plowshare
Than to look upon the long eyes of a woman,
Which cause his mindfulness to come undone.

2.27 "One goes where they please,[58] free of clinging.
With their minds mentally disciplined,[59]
Rejecting concerns of high, middling, or otherwise,
They go to other people's homes in silence.

2.28 "Wherever there are calves and young cows,
Wherever people are drinking alcohol,
Wherever young women serve and play,
Wherever young men sport,

2.29 "At any feast where dog meat is served,
Wherever many people gather,
And wherever music is played,
There a person should never go.[60]

2.30 "They should return bringing all the alms received,
And share the first portion as they please.
After washing their feet, they should give some to guests,
Then eat the food to care for their body.[61]

2.31 "After eating at the appropriate time[62] and bathing on the three occasions,[63]
They should make offerings of garlands, lamps, and incense,

Sing praises, and present food that is free of meat and alcohol.
Mantrins then sit on a mat of kuśa grass and recite.

2.32 “If incense, fragrant unguents, and the rest are not available,
They should offer a variety of fragrant flowers,
But avoid buka, arka bilva, bṛhatī, and kuśa,[64]
As they smell bad and are unappealing.

2.33 “When standing, seated, lying down, or asleep, [F.121.b]
Or when moving, reclining, eating, reading, and reciting,
They should bring to mind the six recollections,[65]
Remaining aware of their respective qualities.”

2.34 *This was the second chapter of the noble “Subāhu’s Questions.”*

3.

CHAPTER 3

3.1 “Beset with the host of afflictions, desire and the like,
The mind itself is said to be saṃsāra.
When free of affliction, when crystalline and moon-like,[66]
It is declared the end of the ocean of existence.

3.2 “In the same way that, for example, clean water
Is instantly polluted by dirt and the like,[67]
So too the pure, pristine mind
Is polluted by the faults of desire and the like.

3.3 “One should select a mālā
With 108 beads of bodhi seed,[68]
Conch, crystal, rūdrākṣa,[69] soapberry,[70]
Lotus seed, lead, copper, or bronze.

3.4 “Holding it carefully in their left hand,
Or gripping it carefully in their right,
Mantrins should complete their recitation,
Counting the beads gradually, one by one.

3.5 “Once seated, with senses restrained,
Their body straight and steady,
They should move their lower lip gently[71]
To recite the mantra of their choice.

3.6 “The mind is like lightning, clouds,[72] and the wind;
It is similar to waves upon the great ocean.
It is deceptive and delights in desirable things;
It wavers and wanders and needs to be tamed.

3.7 “Delighting in recitation,[73] the mind is at peace,
But should it lead to a dull state of drowsiness,

Mantrins should stand, move, look around,
And splash water on their face.

3.8 “Impelled by past actions
Without master, protector, or support,
Moving from life to life in a succession of bodies,
Aligned with virtue and nonvirtue,

3.9 “Filled with longing, separated from kith and kin,
Meeting with unpleasantness, beset with desire,
Suffering from adversity and birth, old age, sickness, and death—
No one lacks these, no matter where they are.

3.10 “Stinging bugs, heat, cold, hunger, fatigue—
No matter where one goes such miseries persist. [F.122.a]
Thus, when the mind feels delight for an object,
Use these ideas to ward it off:

3.11 “Repel strong desire by noting the impurity
Of muscle, fat, skin, and bones.
Douse anger with the water of affection and compassion,
And against stupidity use the path of interdependence.

3.12 “Enemies suddenly become friends,
And friends change into enemies.
Likewise, some will become neutral,
And the neutral change into enemies.

3.13 “One should know that relationships change—
A rational person should not become attached.
Warding off affectionate feelings for relations,
One should rest easily[74] in virtue.

3.14 “Once recitation begins, and until it is finished,
Mantrins should not speak with brahmins,
Not with kṣatriyas, vaiśyas, or farmers,
Nor with women, *paṇḍaka*s,[75] or young boys and girls.

3.15 “They can speak as needed with their attendant,
And can talk a little once recitation is complete.
After speaking, and after expelling mucus, feces, or urine,
They should immerse themselves in water to bathe.

3.16 “To the highest awakening of the unexcelled buddhas
They should make lofty dedications of all their virtue

Accrued through offerings of flowers, bowls of fragrance,[76] and lamps,
And through their discipline, diligence, and austerities.

3.17 "Just as, for example, a river that reaches the sea
Merges with it and takes on the taste of salt,
So too merit dedicated to the highest awakening
Becomes one with it, and takes on the flavor of the victors.

3.18 "As an analogy, a person will grow rice
For the sake of its grain, not for its straw.
And yet, when harvesting their rice,
They effortlessly and incidentally gain bundles of straw.

3.19 "Similarly, merit is cultivated not for pleasure,
But out of desire for the fruit of awakening.
And yet, it brings people pleasure
As effortlessly as gaining those bundles of straw.

3.20 "They should dedicate[77] to obtain a long life,
To find places conducive to the Dharma,
To freedom from weariness,
And to always fulfill the hopes of beings.

3.21 "They should mentally thwart the worldly concerns—
Fame and infamy, gain and loss,
Happiness and misery, and praise and blame— [F.122.b]
And avoid any evil states.

3.22 "Just as, for example, a human corpse
Will not stay beneath the ocean for even an instant,[78]
So too mantrins should not spend even a moment
Creating evil with their conceptual mind.

3.23 "Just as, for example, inside a windless house
A lamp will not flicker but burn brightly,
So too the Dharma will shine brightly
In the body of one who delights in focused recitation.

3.24 "Abstain from posturing, jumping about,[79] dancing,
Singing, beating drums, and earning people's derision.
Avoid arrogance, deception, and excessive desire,
As well as gambling and seeking social events.

3.25 "Give up ill-timed sleep, pointless talk,
Reading and reciting literature or false treatises,

Attachment, spite, haughtiness, and conceit,
As well as resentment, laziness, and cunning.

3.26 "Do not consume meat or alcohol,
Garlic, wild garlic,[80] or onions,
Grain oil, sesame, radishes, or yams,[81]
Or food for bhūtas, food offerings, or oblations to Paśupati.

3.27 "I have said that a mantrin should consume
The three white foods,[82] roots, stalks, fruits, and vegetables,
Yogurt, barley, milk, and ghee,
Oil cakes, buttermilk, boiled milk, and broth.

3.28 "For the subduing of piśācas and rākṣasas,
Of ostārakas, vetālas, and masters of terror,[83]
Or of an asurī's magical device,[84]
I have praised oil cakes as the best food.

3.29 "Practitioners engaged in such recitation
Should, after a day full of activity,[85] offer recitation,
Request departure[86] as the ritual specifies,
Then lay down at night upon a spread of kuśa grass.

3.30 "Full of love, compassion, joy, and equanimity,
They should bring to mind the Sugata, Dharma, and Saṅgha,
Join their palms, bow to me and Śāriputra, and sleep;
This is how mantrins should fully exhaust their evil."

3.31 *This was the third chapter of the noble "Subāhu's Questions."*

4.

CHAPTER 4

4.1 “Next to be explained are the vajras
A practitioner should be sure to wield.
They can measure ten, twelve, sixteen, or eighteen finger-widths, [F.123.a]
But the best measures twenty finger-widths.

4.2 “Gold vajras are recommended to obtain
The state of a vidyādhara, or any lands.[87]
Silver is the best for kingship,
While copper is for nāgas, the source of jewels.[88]

4.3 “To destroy the magical devices of asura lords,
Or enter openings in the earth, use a stone vajra.
For success in all aims, a triple-alloy is best,[89]
While iron is used to smash guhyaka armies.

4.4 “For other malevolent forces use khadira wood;[90]
Use bilva for glory, prosperity, health, and riches;
For success with yakṣas and mātṛkās[91] use madu wood;[92]
And for the Dharma, one made of aśvattha[93] is recommended.

4.5 “Use human bone to assail murderers,
And enemies wielding sharp spears.
Use one made of crystal for great illusions,
While one made of neem[94] is recommended for separation.

4.6 “To kill or desiccate use beleric myrobalan,[95]
Which is always[96] good for success with piśācas too.
For success with devas, yakṣas, and gandharvas
Use a vajra made from cedar.[97]

4.7 “If mastery over nāgas is desired,
Use one made from the root of a nāga tree.[98]

For shapeshifting use one made of earth,
And for success with vetālas, use kadamba wood.[99]

4.8 “For wealth use a vajra made of punnāga wood,[100]
Or the wood of rājārka[101] or the aśvattha tree.
One made of glavāmraśivarṇava,[102] arjuna tree,[103] or the like
Is used for victory when battling humans.

4.9 “To attain anything pleasing and desirable
Use a vajra made of white or red sandalwood.
One should wield a vajra that is solid and five-pronged,
Well formed, smooth, and free of wear.

4.10 “When recitation begins, pick the vajra up;
When complete, immediately bow with faith,
Make offerings of fragrance and the like,
And place the vajra at the Victor’s feet.

4.11 “Anyone practicing the mantras of my clan[104]
Will not succeed without a vajra.
Those who cannot find one
Should make a fist and recite with focus.

4.12 “Realgar, bovine bezoar, a sword, collyrium,
Copper sulfate, yellow orpiment, a noose, vermillion,
Ochre, ghee, calamus,[105] a wheel, a vajra,
A spear, skin, armor, and a trident— [F.123.b]

4.13 “These seventeen renowned substances[106]
Bring the attainment of the three kinds of siddhi.
Look to the explanations in your own mantra rituals
To learn about the three kinds of siddhi.[107]

4.14 “Vighnas and vināyakas who dislike siddhis
Flit about the host of vidyās,
Seeking myriad ways
to thwart industrious vidyādharas.[108]

4.15 “There are four clans of vighnas,
Of vināyakas arrayed upon the earth:
The destroyer, jackal, mongoose, and one-tooth clans.
Limitless are these four and their emanations.

4.16 “Upon the earth are the four world guardians,[109]
In whose retinue is found Aśoka.[110]

Their retinue, numbering seventy million,
Creates obstacles for practitioners of mantra.[111]

4.17 "The jackal clan numbers 180 million,
And serves as the retinue of Maheśvara.
Their general is the mighty Gajamukha,[112]
And together they create obstacles all over the earth.

4.18 "The general of the one-tooth clan is Dangling Locks,
Who controls sixty million vināyakas.
With Brahmā, Indra, Viṣṇu, Sūrya, Candra, and Vāyu
They create obstacles for instruction and mantra.

4.19 "The mongoose clan is vast,
Numbering thousands of millions of billions.
With their general, Born from a Topknot,[113]
They create obstacles for my clan and mantras.[114]

4.20 "Nandika, with long, lotus-like eyes,
And Pāñcika create obstacles for the mantra lineage.[115]
The son of Maṇicara and father of Pūrṇa[116]
Also create obstacles for one's own mantra line.

4.21 "Unhappy with practitioners' wealth[117] and bereft of kindness,
They create obstacles according to their respective clans.
They take the form of one's own mantra deities[118]
And abscond with garlands and oblations.

4.22 "Seeing what the vināyakas, as deities, have done,
A mantrin will grow angry and turn away in disgust.
Motivated as they are by avarice and delusion,
Vighnas and vināyakas devise[119] this way of appearing as a deity.[120]

4.23 "No deva, nāga, or siddha[121] can undermine this,
Not even the gods of the Heaven of the Thirty-Three. [F.124.a]
The terror wrought by vināyakas
Can be overcome by what I have already taught.

4.24 "When recitation is complete, rites of protection should be performed,
The maṇḍala rites repeated, and the maṇḍala entered.
Otherwise, in the absence of a rite of worship,
And lacking rites for recitation and homa,
A person will constantly wonder,
'Which vidyā should I recite?'

4.25 “Fixated on tales of kings, kingdoms, and the like,
The body becomes easy to possess.
Pulled here and there in this way,
The mind that chants[122] vidyā is led to distraction.

4.26 “Like a shadow falling on water,
Vighnas enter a person’s body.
They enter some when bathing,
Some when reciting,
And some when sleeping.
They enter some when offering
Flowers, fragrance, and lamps,
And some when performing homa.

4.27 “Just as, for example, a sunstone charged with sunlight
Produces fire without need for specific conditions,[123]
So a vighna can enter the body
And spark the intense fire of passion.

4.28 “The vighnas named *shaking* and *trembling*
Take hold when a person is bathing in water.
They cause hunger, fatigue,[124] and deep sleep,
As well as lethargy and anger in the extreme.

4.29 “Likewise, the vighnas called *gandharvas*
Enter the body when fragrance is offered.
People dream of kings, kingdoms, family, and wealth;
They grow fatigued and become fixated on women.

4.30 “A being with a large black body[125] will burst from the earth
And enter a person’s body during offerings of incense.
Acting wickedly, it incites avarice and deceit,
And terrorizes[126] those with strong desire so that semen spills.

4.31 “One-Braid[127] will create obstacles during lamp offerings,
Causing heat in the heart, sharp pain, and mental decline.
Dangling Locks enters when a person is standing,
Inflicting intense fever, diarrhea, and vomiting.

4.32 “Great Flower Array will find a chance
To enter the body while one offers flowers.
He will cause fevers, colds, and joint pain,
As well as separation from companions. [F.124.b]

4.33 “Those who are possessed by a vighna
Take what is not the path as the path.
They are wracked with desire, behave erratically,
Speak impulsively, and stumble profitlessly through their readings.

4.34 “Those with purpose are rendered ambivalent.
With their minds overcome by wrong view,
They constantly say frivolous things like,
‘There is no mantra, there are no heavens,
There is no merit nor the slightest evil,
There is no liberation, and no cause of bondage.
Life is pointless, rife with afflictions, and a hardship.’

4.35 “Those who are possessed pick at grass with their nails,
Smash dirt clods, and grind their teeth at night.
Also possessed are women who want a spouse but find none,
Men who want a spouse but find none,
People who ignore the meaningful and do what is not,
And those who go where they please and never sleep.

4.36 “Also possessed are those who dream
Of tigers, leopards, lions, dogs, or pigs;
Of donkeys, camels, cats, or flesh-eating jackals;
Of vultures, owls, herons, small people, or snakes;[128]
Of people who are naked, ash-covered, or black-colored;
Of dry wells or heaps of skulls and bones;
Of iron, stone quarries, or houses old and unclean;
Or of changing faces or of people bearing swords and spears.

4.37 “Carry out the ritual activities of fierce Amṛtakuṇḍalin
To destroy these vighnas and vināyakas.
Mantrins who follow the path[129] of his mantra,
Are not vulnerable to vighnas and vināyakas.[130]

4.38 “At a solitary tree, in a cattle pen or shrine,
At a crossroads, empty house, or in a forest,
Use a variety of paints to draw a maṇḍala,
One that is four cubits square.

4.39 “Surround it with places for the directional deities,
And spread kuśa grass at the four gates.
Present many oblations of fruit and cooked grain,
Along with other food, meat, alcohol, radishes, and so forth.

4.40 “Take four vases that are the color of a red lotus,
Unblemished, and adorned with jewels,
Fill them with medicines, grain, and fragrant water,
Adorn their mouths with stalks, and tie cloth around their necks.

4.41 “After reciting one hundred recitations
Of the mantras for Raktāṅga, Kīlikīla, Dramiḍa,[131] and so forth, [F.125.a]
Place the vases around the maṇḍala
And make offerings of fragrant unguents, incense, and so forth.

4.42 “Place someone possessed by a vighna in the center of the maṇḍala,
On a comfortable seat that faces toward the east.
Once the mantra is recited and they are washed with each vase,
They are thereby freed from the vināyaka.

4.43 “Destroying vighnas is not only of benefit
To people who are practitioners.
It is also suitable for the royal court and childless women,
For young women and musicians,
Sex workers[132] and merchants,
Farmers, the poor and destitute,
Those seized by grahas and those stricken with fever,
Young grahas,[133] and those who steal flowers and fruit.
This washing brings purity;
It clears away poison, nightmares, and distractions.”

4.44 *This was the fourth chapter of the noble “Subāhu’s Questions.”*

5.

CHAPTER 5

5.1 “Vighnas exhaust all merit,
So that people do not succeed in mantra.
Those freed from vighnas shine,
Like the moon emerging from a cloud.

5.2 “Just as no fruit, flower, or sprout will grow from a vase
Without soil and water, or out of season,
Sprouts, leaves, stalks, flowers, and fruit
Will grow when such conditions are present.

5.3 “When the rites are corrupted, vowels and syllables missing,
Offerings are lacking, recitation is sloppy,
Or when vowels and syllables are added,
Mantras will not grant abundant siddhi.

5.4 “The rain clouds of summer, for example,
Release rain favorably according to people’s fortune.
So, too, it is in light of a person’s fortune
That mantras bestow the desired siddhi.

5.5 “Seeing the proper time, place, and ritual steps,
Seeing that evil is cleansed and merit gathered,
Seeing proper respect and complete recitation,
Mantras will then bestow their fruits.

5.6 “The extent to which mantrins are suffused with evil,
The extent to which they do not gather merit and pure deeds,
And the degree to which they recite without proper rites,
To that degree they will not receive the siddhis. [F.125.b]

5.7 “Should a rite be corrupted or interrupted, a different mantra recited,
Recitation abandoned or dedicated to a different purpose,

Then worship should be made fervently three times a day
And another hundred thousand recitations completed.

5.8 “After ten, eight, seven, or four thousand recitations,
They should perform a homa using ghee,
Or perform a homa using a mixture of ghee
And whole barley, black sesame, or mustard seeds.

5.9 “Locate fresh wood for the homa that is twelve finger-widths long.
It can be rose apple,[134] madu, plakṣa,[135] palāśa,[136]
Uḍumbara,[137] khadira, aśvattha, apamara,[138]
Arka, aśoka,[139] rājārka,
Nyagrodha,[140] bilva, or amraśa.[141]
Smear them with yogurt, ghee, and honey,
And continuously offer them into the fire as homa.
Doing this, the siddhis are quickly attained.

5.10 “If it seems that a mantra
Has been disrupted, restricted, or suppressed by another mantra,
Make an effigy of it from clay[142]
And place it before my feet.[143]

5.11 “The mantrin should use an essence mantra such as Kīlikīla,
While washing the effigy with milk and ghee.
After doing this for seven days the mantras will be freed
From all restrictions and suppressions.

5.12 “If the rites of worship and so forth are complete,
But the mantra still does not bear fruit,
Anoint an effigy[144] with poison and black mustard seed,
And recite the Kīlikīla, Dramiḍa, or similar mantra.

5.13 “Using the mantra along with mustard oil and salt,
Perform a homa three times a day for seven days.
The mantra deity will then appear in a dream
To reveal the corrupted rite, or the syllables added or omitted.

5.14 “I have already taught about upholding[145] the way of mantra:
Just as ocean tides never fail,
Mantras should never be used to suppress another mantra,
Nor to restrict or disrupt it.

5.15 “A loved one might tell a person,
‘You shouldn’t visit so-and-so’s house anymore,

Even just to look,' and present them with good reasons.
That person, hearing what they have to say,
Will not go there for conversation or even to look. [F.126.a]
So too mantrins should never
Recite any mantra to suppress the mantra of another.

5.16 "They should not disrupt or restrict a mantra,
Nor should they add or omit mantra syllables.
They should not change the purpose of a rite
And should never torment local beings.[146]

5.17 "Mantrins should possess,
Restrain, strike, and confuse,
But not crush limbs nor bring a family[147] to ruin.
They should not banish nāgas,
Nor grahas, nor other similar beings.

5.18 "They should not eradicate, banish, or kill,
Nor fail to heal a child possessed by grahas.
They should never use nets, traps, snares, or decoys
To cause harm to any being.

5.19 "It is said there are ten requisites for siddhi:
The mantrin, their mantra, an attendant, a ritual substance,
Perseverance, a direction,[148] a site, time,
A deity with complete iconography,[149] and mental fortitude.

5.20 "Others speak of the vidyādhara and assistant,
Others specifically of the direction, perseverance, and time,
Yet others say they are the ritual substance, site, deity, and mantra,[150]
And some say it is mental fortitude.

5.21 "Each explains the science of mantra according to their own understanding,
Stating that success requires ten, eight, or five,
Or that it requires four, three, or only one.
But in the tantras, buddhahood is reached through two rites.

5.22 "Practitioners perfect their own qualities;
They maintain the strongest perseverance,
Feel no envy toward another's gain,
Desire nothing, and tolerate physical affliction.

5.23 "With a proper rite and clear mantra—
With vowels, nasalizations,[151] and punctuation complete and clear—

Recitation in places frequented by buddhas and bodhisattvas
Brings the most wondrous of siddhis.

5.24 “Just as the king of beasts, when hungry,
Uses its great might to slay an elephant,
And likewise can swiftly kill wolves,
As well as pigs, deer, and jackals,

5.25 “So a mantrin, in a leonine way,
Has great perseverance
And draws upon the highest effort,
In activities high, middling, and low. [F.126.b]

5.26 “The sound of clay drums, conches, and other drums;
The fearful sounds that humans make;
Peals of laughter, whistled tunes, sounds of song and dance;
Flutes, vīnās, and large clay drums as well;

5.27 “Chirping flocks of different birds, the sound of water,
And the tinkling sound of women’s jewelry;
And the harms of biting insects, heat, cold, and wind—
These distract and agitate a person’s mind.

5.28 “Recitation should be neither quick nor slow
It should be neither loud nor too soft.
It should not be done while conversing or distracted,
And the vowels, nasalizations, and punctuation should be correct.

5.29 “Just as the water of a river flows
Continuously, all day and all night,
So the merit of embodied beings increases
Through reverence, recitation, and observances.

5.30 “A lazy, desirous, nonvirtuous[152] mind,
Distractedly wandering here and there,
Is swiftly reined in from wherever it was
To prepare an offering of the mantra’s syllables.[153]

5.31 “One focuses on the tip of the nose and gives up thoughts.
Even when there is movement, one remain undistracted.
One has then reached stability on the object,
Certain that the mind is now poised and ready.

5.32 “A person with a focused mind
Experiences joy arising in the mind,

A joy that brings about a pliant body,
A pliant body that brings a wealth of happiness.

5.33 "Through physical ease, a focused mind, and samādhi
Recitation becomes unhindered.[154]
Completing the recitation entirely purifies
Any evil done in previous lives.

5.34 "Once recitation has purified all evil,
The mind, now clear, will attain siddhis.
This why the blessed Lord of Victors said,
'The mind is the root of all these phenomena.'

5.35 "The clear mind gains happiness both human and divine,
As well as of the heavens and the liberation of awakening.
The faults of mind bring birth among animals,
Among the hells, or among the ugly and destitute. [F.127.a]

5.36 "A person whose mind has cleared
Avoids all harm, in the middle and end,
From earth, water, fire, aging, sickness, death, and the rest,
And attains the happiness and peace of liberation.

5.37 "The mantra siddhis that are common to all[155]—
Which bring limited happiness and myriad sufferings,
And are fleeting[156] and rife with toxic afflictions—
Are obtained with a clear mind.[157]

5.38 "Beings do not arise at random, not from time,
Nor do they arise from *prakṛti* or a powerful god.
They do not arise without cause nor are they made by a person.[158]
Beings arise from karma and the afflictive emotions.[159]

5.39 "Matter consists of the four major elements,
But it is not the self, and the self is not matter.
There is no self in matter, and no matter in the self.
Matter is empty—know this about the other four aggregates as well.

5.40 "Matter is like foam;
Sensations are impermanent, like bubbles.
To see them this way is said to be an excellent view;
To regard them otherwise is said to be a poor view.

5.41 "As the time of mantra recitation draws near,
One will see the following at night, in dreams:

A mansion, a tree, a banner, a lion, or a horse,
A mountain, a chariot, a thundercloud, or a nāga.[160]

5.42 “One may dream of joyfully riding
A tiger, rhinoceros,[161] elephant, or bull,
Or of flower garlands, clothing, fragrances,
Meat, alcohol, fish, fruit, or books.

5.43 “One may dream of a divine form or a red utpala,
Of a milk-cow and calf, a loaded chariot,
A white parasol, fly whisk, shoes, or a sword,
A fan of gold and turquoise, or a mālā.

5.44 “One may dream of jewels, pearls, mother-of-pearl, conch, or silver,
Of a beautiful woman or a lovely young girl,
Of an ornament bedecked with a variety of jewels,
Or of discovering a white bedspread.

5.45 “At the break of dawn one may dream of a river or stream,
Of a waterfall, ocean, or pond,
Of drinking from or swimming in a pool,
Or of bathing one’s body in blood.

5.46 “One may dream of an image of the Victor in a shrine or caitya,[162]
Of a sublime bodhisattva or a pratyekabuddha,
Of the undefiled community of monks, nuns, and laypeople,
Or of the deities who rule the area. [F.127.b]

5.47 “One may dream of a pleasant brahmin man, worthy of worship,
Or of fire,[163] an eminent person, or a young man wealthy and prosperous,
Or of one’s parent, friends, kin, or a yakṣa,
Or of a powerful deity or a gathering of youths.

5.48 “One may dream one is eating the sun and moon,
Moving within the earth, drinking a seed,[164]
Walking on fire, eating meat,
Or that a fire burns within one’s body.[165]

5.49 “Those who have these excellent dreams
Will reach attainment before too long;
In a month, half a month, one day,
Or a single moment, ever do they draw nearer.”

5.50 This was the fifth chapter of the noble “Subāhu’s Questions.”

6.

CHAPTER 6

6.1 “As the siddhis near, the mind delights in recitation
And takes no joy in evil.
It never wavers, even when beset with severe sufferings
Such as hunger and thirst, heat, cold, wind, and weariness.

6.2 “One is not menaced by bees, biting flies, worms, or ants,
By reptiles, centipedes, snakes, or bears,
Or by piśācas and pūtanas—
Not even by their shadows.

6.3 “Mantrins’ words will be memorable, their minds keen;
They will be skilled in literature and the art of inquiry.
They will take joy in the Dharma, perceive hidden treasures,
And their bodies will be free of illness and odor.

6.4 “When a person so much as sees or hears them
They will be immediately filled with joy.
Women who beguile even the devas of the desire realm[166]
Will invite them to experience pleasure.[167]

6.5 “Whenever a learned person[168] feels delight
In seeing or hearing the forms and voices
Of devas, yakṣas, gandharvas, or apsarases,
At that moment the siddhis are close at hand.

6.6 “Recognizing their bodies as stainless and pure,
One who maintains the poṣadha vows,
should give up food and maintain a fast
For one day, two days, or even three.
Once those days have passed,
They should begin to practice for their own prosperity.

6.7 Upon hearing this, Subāhu raised another question:
"It has been said that food does not purify.
Why then, venerable one, have you said
We should endure fasts to purify the body? [F.128.a]
For what reason did the Sugata, who reached the end of existence,
Say that one can even eat a chariot's axle grease?"[169]

6.8 The vajra bearer, hearing Subāhu's words,
Spoke with a voice that rumbled like thunder:
"Only son, though the Sugata never taught
Fasting to purify the body, the body is unclean.

6.9 "It is flesh, muscle, blood, marrow,
Brain, intestines, spleen, liver, kidneys,
Fat, bile, phlegm, sexual fluids, feces,
Urine, snot, head hair, body hair, and bone.
It has eyes, ears, a nose, and mouth,
An anus and sex organs—nine orifices in all,
Holes from which myriad impurities
Constantly ooze in streams.

6.10 "The collection of all these parts,
Made of earth, water, fire, wind, and space,
Comprises the material for the whole human body,
In accordance with the specifics of karma.

6.11 "Fasting is said to rid the body
Of its feces, urine, snot, saliva, and phlegm.
The body is pure when rid of these pollutants,
Making it is easy to accomplish one's prosperity.

6.12 "Should one be tormented by desire,
Concentrate the mind and reflect
On all these different parts of the body,
Examining each with the eye of wisdom.

6.13 "After such conclusive self-examination,
The desire to fixate on one's body and health
Will be utterly uprooted and pacified,
Just as the sun fully dispels darkness.

6.14 "After preparing for mantra with these beneficial practices,
Mantrins, now aware of their own body,
Should begin their recitation on the fifteenth,

Eighth, or fourteenth day of the waxing moon.

6.15 “To prepare the ground where the deity will rest,
They smear it with a mixture of soil, cow dung, and so forth.
With faith they make offerings to all the sugatas,
Using garlands, foods, flowers, fragrance, and lamps.

6.16 “Next, they should worship the vajra holder and his retinue,[170]
And then make offerings to the mantra deities.[171]

6.17 “After singing the praises of the praiseworthy buddhas, [F.128.b]
They should reflect on bodhicitta
And cultivate compassion, in any suitable way,
For beings tormented by birth, old age, sickness, and death.

6.18 “They should then sequentially read *The Sūtra of the Great Assembly*,[172]
The Auspicious Verses,[173] *The Supreme Wheel of Dharma*,[174]
The Secret of the Thus-Gone Ones,[175] *The Great Lamp*,[176]
Or other texts deemed suitable.

6.19 “Once the directions are secure, including zenith and nadir,
And once the armor has been donned,[177]
They should use colored pigments to draw
One of the maṇḍalas mentioned before.

6.20 “In it they should draw concentric circles,
Of vajras, fire, water, wind, and spears.
Drawing the outer enclosure will vex the minds
Of devas, asuras, and any hostile beings.

6.21 “The mantrins should take a seat, consecrated as a lion throne,
And place it at the center of the maṇḍala.
After performing the rites of self-protection, they should sit,
Pick up the ritual substance, swiftly complete the recitation,
And perform a thousand incense homas.

6.22 “Next, they wash the substance with scented water,[178]
Dispel the many types of vighnas,
Place it on top of three bodhi leaves,[179]
And cover it with four more.

6.23 “They recite the mantra for as long as necessary,
Until they see the three signs:
The substance will grow warm, smoke, or blaze with fire.
Even if the order is reversed, accomplishment is said to be reached.

6.24 “Warmth indicates control over any being,
Smoke indicates the power of invisibility,
And fire indicates the ability to fly through the sky
In a human body that shines like a god.

6.25 “Just as a chill enters the body,
Just as a gandharva enters a womb,[180]
Just as fire springs from the sunlight stored in a sunstone,
So the siddhis enter the body.

6.26 “Should a lamp’s flame grow and blaze intensely,
Appearing as a bright, golden tendril
That continues to burn even after the oil is spent,
Then the mantrin has obtained the siddhi.
These are the siddhis born from the ritual substance.

6.27 “A person has reached attainment
If the painted image shakes;
If a garland, eyebrow, eye, fly whisk,
Or ornaments begin to move;[181] [F.129.a]
If flowers rain down or a squall strikes;
If the earth shakes rapidly;
If a disembodied voice calls from the sky,
Saying, ‘Sole child, request the sublime boon you desire’;
If divine drums sound, causing their hair to bristle;
If a great rain of ornaments falls;
Or if they see with their own eyes
A deva, asura, or an image of the mantra[182] in the sky.

6.28 “They should mix fresh flowers, refined gold, and water,
And arrange[183] offering water while uttering praises.
They should then bow their heads with a focused mind
And request the boon aligned with their faith and effort.

6.29 “The boon received, they should bow with joy,
Sing praises and present offering water with faith,
Speak the mantra, and request the deity to depart.
This is the procedure for all mantras.

6.30 “A mantrin of outstanding mental strength
Should now perform a fearsome rite.
A piśāca would take the chance
To ruin a person with feeble mental strength.

6.31 “An armor-clad hero skilled with weapons,
Riding atop a fine, equipped elephant,
Can conquer an entire host of enemies
By hoisting a bow and letting one mighty arrow fly.

6.32 “Likewise, a person of great mental strength,
Armored in discipline and astride the elephant of protection,[184]
Hoists the bow of mantra and lets fly the arrow of recitation,
To conquer creatures of the night like bhūtas and the rest.

6.33 “A person with a bent back, extra or missing limbs,
One who too short, too tall, or obese,
One born from a loathsome womb, or a *paṇḍaka*—
Corpses of these types should be rejected.

6.34 “When a corpse is found of someone who died
Of indigestion, intense fever, diarrhea vomiting,
Confinement,[185] water, or impaling;
Who was killed by a snake; died of poisoning,
Bile, wind,[186] and so forth; or another observable cause;
Or else one with its limbs intact, an uninjured face,[187]
Or one free of open wounds,
Take a sword or club in hand
And keep guard over it throughout the day.

6.35 “In a charnel ground, an empty house, at a lone tree,
Crossroads, near a river or stream,
At a lake, ocean, or on a mountain, [F.129.b]
Raising a corpse will instantly succeed.

6.36 “Once a suitable location is determined,
It should be smeared with a mixture of earth, cow dung, and so forth.
In that clean place draw the samaya[188]
Using white, red, black, and other various pigments.

6.37 “Reflecting on the maṇḍalas already described,
Select the one that best suits the intended aim,
And draw the sublime mother of the clan,
After assiduously reciting with great faith.

6.38 “A fearless assistant should retrieve the corpse,
Carry it over, and place it on some kuśa grass.
Its head and body should be shaved of hair,
And immediately anointed with grain oil.

6.39 “Take four vases whose bases are not black,
Fill them with clean water, and use them to scrub the corpse.
Dress it in a set of white clothes,[189]
And place it on kuśa grass at the maṇḍala’s center.

6.40 “Place a fresh flower on the corpse,
And orient its head either to the east or south.
Anoint it with fragrance, cense it with incense,
Drape it with a garland, and scatter flower petals on it.

6.41 “To the extent possible, procure a number of cakes
Made of mixed meat, fish, ghee, sesame, and the like.
Give them to the bhūtas, nāgas, piśācas, yakṣas,
And other spirits above, below, and throughout the directions.

6.42 “One should protect oneself and one’s excellent assistant,[190]
And with a focused mind recite the mantra.
As the moment of the corpse’s animation nears,
All manner of frightful vighnas will appear.

6.43 “Incant ash, whole mustard seeds, and the like
With an uṣṇīṣarāja mantra[191] and scatter them about.
When vighnas approach from the four directions,
Drive them off with the power of mantra.

6.44 “To pacify them wrathfully,
Use the forceful rites of Amṛtakuṇḍalin.
Once the vighnas have been defeated,
The corpse will swiftly rise through the power of mantra.

6.45 “Anything found among the ritual procedures of mantra
Can be accomplished without any limitation.
But if the corpse has risen
And its mantra rite is not known, [F.130.a]
One can still receive the siddhi
Using rites taught elsewhere upon the risen corpse.[192]

6.46 “The corpse will grant the siddhis
Of locating treasure, entering openings in the earth,
A sword, eye ointment,[193] a mount, a servant,
mines, metallurgy, alchemy, and flight.

6.47 “A weak-minded person who seeks siddhis from corpses
While lacking the power of protection and mantra,

And the power of observances and the mind,
Will be killed by the creatures of the night."

6.48 *This was the sixth chapter of the noble "Subāhu's Questions."*

7.

CHAPTER 7

7.1 “Those hoping to sell human flesh
Should visit a charnel ground during the waning moon,
And at night, feeling no fear,
Take the calf, thigh, neck, or head
From someone killed by a wood or stone weapon,
Poison, beating, medicine, or a vighna.

7.2 “It should be chopped into pieces
And generously placed in clean new bowls or pots.
They should mark their body with a bloody handprint
And wrap their head and neck with intestines.

7.3 “Clothed in fresh human skin,
They should hold a pot of flesh in their left hand
And grip a bloody sword in their right,
Brandishing it aloft.

7.4 “They should call out in a loud voice,
‘Who among you wants to buy this flesh?’
Repeating the words while quickly circling
To the east, west, north, and south.

7.5 “A figure visible or invisible will ask,
‘What is it you seek? Wealth? Knowledge?
To be an alchemist? A village? A kingdom?
Or perhaps to enter openings in the earth?’
They should only respond with their original purpose in mind,
But otherwise say nothing else.[194]

7.6 “ ‘To this charnel ground, a haunt of many vidyās,
I came with this purpose, impelled by intense suffering.

So if you have flesh, bring it and give it to me.
If the amount of flesh does not suffice when weighed upon a scale,
You make up the difference using your own flesh.
If this charnel ground is empty, [F.130.b]
Go elsewhere, penniless child.'

7.7 "If a creature of the night makes such a demand,
Ask it, 'Where should I go?'
The mantrin should consider their response carefully,
Leave the flesh behind, and depart.

7.8 "The rites of flesh that I have taught
Should not be used without mantra recitation.[195]
I have taught about protection in charnel grounds,

7.9 In the *Vidyottama*,[196] *Uṣṇīṣa*,[197] *Mahābāla*,[198] and so forth.

7.10 "Use a wrathful mantra for flesh-eaters[199]
When performing a homa of human flesh in a charnel ground.
Chop the flesh into two- or three-finger-width pieces with a knife,
And offer it into the fire a thousand times.

7.11 "The charnel ground should be arrayed
With fresh flowers, parched grain, meat, blood, fish,
Honey, sweet liquor, sesame, incense, garlands,
Unguents, lamps, porridge,[200] food, and oblations.

7.12 "To possess, banish, or put someone to sleep,
Crush an army, or lay waste to a town,
One should offer a homa of flesh
To fierce flesh-eating mātṛkās, the host of rākṣasīs, and to yakṣas.

7.13 "If human flesh cannot be found,
A homa using cow flesh is also recommended.
The flesh of a buffalo or dog mixed with ghee
Can be used in a homa on specific dates after fasting.

7.14 "The ritual procedure involving a yakṣiṇī
Will grant its achievement once she is satisfied with mantra.
She will act as one's mother, mother-in-law, aunt,
Companion, daughter, wife, or new bride.

7.15 "A mother, mother-in-law, and aunt
Are the highest attainments, like wish-fulfilling jewels.
A pleasing companion or daughter are middling,

And a wife or new bride are considered lesser attainments.

7.16 “One should make offerings three times a day
Of flowers, garlands, fragrances,
Lamps of ghee or oil, and fragrant incense of sandal or agarwood.[201]
A variety of oblations should be offered at night.
The yakṣiṇī will then gladly approach,
Granting what is sought and drawing forth seed.[202]

7.17 “Women consumed with desire
Are certainly a cause of harm.[203]
One should not flee when women cause harm,
Nor hope for any gain, be it great or small. [F.131.a]

7.18 “Once a mantrin has blocked his semen at night,
He should arouse his diligence and take up the practice.
If those who are ignorant were to exert themselves otherwise,
They would be swiftly annihilated by the yakṣiṇī.
Even the very thought of it is ruinous.[204]

7.19 “This is what is done for the flesh-eating yakṣiṇī herself;
There are additional rites to perform apart from this:

7.20 “Flesh, alcohol, radishes, vegetables, balls of rice,
Fish, and preparations of barley, beans, and rice—
These oblations should all be censed with incense and offered.

7.21 “An empty house or charnel ground is an auspicious site.
Offerings of flowers should be made, including those of śirīsa,[205]
Kunduru,[206] arka, bilva, bṛhatī, kuśa, rājārka, akas,[207]
Utpala, turuṣka,[208] pomegranate,[209] aśoka, and so forth.

7.22 “To nāgas offer a fragrant incense made of molasses, milk, and ghee.
Offer them fragrant sandalwood and agarwood,
Garlands and various fragrant flowers,
Porridge, yogurt, parched grain, and fruit.

7.23 “To uragas offer, to the extent they can be found,
Blue banners, blue vases, and blue clothes,
As well as blue food, oblations, fragrances,
Garlands, flowers, and unguents.

7.24 “An oracle always appears
In a thumbnail,[210] mirror, sword, water, crystal,
In a lamp, the ground, iron, the sky,

A jeweled bowl, or a blazing fire.

7.25 “The oracle knows[211] the past, present, and future,
And all the virtuous and nonvirtuous deeds
In the heavens, on earth, and beyond time,[212]
As well as those of the devas and asuras.

7.26 “If the rite deteriorates or is half-recited,
If syllables are added or syllables are omitted,
If recitation is not performed or faith is lacking,
If there is no worship or the site is unclean,

7.27 “If the sun’s rays are blocked by clouds,
If the child has deformed limbs, or too many,
Then the oracle will not enter the person,[213]
And what is sought will not be revealed.

7.28 “So that the oracle descends, recite according to the prescribed rite:
On an auspicious date the mantrin should complete a fast,
And in the evening smear the ground with soil and cow dung
To create an area the size of a cow’s hide.

7.29 “They should offer scented unguents,
Flowers, incense, and lamps. [F.131.b]
Ritually prepare the young child.[214]

7.30 “Then, in the morning, perform the rite in full:
After bathing, the mantrin should dress in clean white clothes,
Sit facing east upon a seat of kuśa grass,
And then bring the mantra to mind.

7.31 “The mirror should be wiped with clean ash,[215]
Seven, eight, or even ten times.
While the mantra is recited one-pointedly,
The young child, facing west,
Looks with a divine eye[216]
And sees past, present, and future.

7.32 “For all rites designated *mirror rites*,
The oracle should use a sword.
Lac[217] should be applied to the thumbnail,
Which is then smeared with fragrant oils.

7.33 “The mantrin sets out a stable, clean vase filled with water,
And fills a jeweled bowl sitting on the ground[218] with water.

After offering fragrant unguents and flowers to the image,[219]
The young child should look into it.

7.34 “Through the oracle or in dreams and so forth,
One should look for signs of the siddhis and then recite.
If the mantrin is not confident,
Recite a vidyā mantra that is not malevolent.[220]

7.35 “Once a poṣadha fast has been observed,
The mantrin concentrates intently on one of my pure mantras,
And recites it before a caitya containing relics of the Victor,
Or in the presence of an undamaged image.

7.36 “Restraining the movement of body, speech, and mind,
As well as the hands, eyes, brow, and limbs,
They turn their mind toward the mantra[221]
And sit on a mat of kuśa grass while cultivating love.

7.37 “Maintaining focus for as long as possible,
They should recite 100,000 or 200,000 times.
My mantra *hūṁ* can even enter wood,
So no need mention that it can enter a person.

7.38 “Next, the vessel of possession should be examined.
It can be a girl aged ten or twelve,
Or ten,[222] eight, seven, four, or three.
A boy is also suitable, one who is two or five years of age.

7.39 “They should be attractive, their joints, bones, and veins not visible.
They should have all their limbs, and long, white eyes.
Their face should be like the moon, their incisors even and sharp, [F.132.a]
Their fingers elegant and compact, and their ankle bones sunken.

7.40 “They should have a deep, beautiful navel and well-proportioned chest,
Each strand of their hair should be thick and black,
Their stomach should not sag, but have the three folds,[223]
And they should have a good complexion and striking appearance.

7.41 “They should be consistently pleasing to look at,
Such that one never tires of seeing them,
And they should be a vessel for possession
That is indifferent to other deities.

7.42 “On an auspicious date, the mantrin should fast all day,
And make offerings of incense, garlands, sandalwood, flowers, and lamps.

They should present many oblations of food, porridge, and the like
To all the devas, asuras, and yakṣas.

7.43 "The vessels to be possessed should be bathed and dressed in white.
Facing east, all their ornaments should be removed.
They should be given fragrant unguents, flowers, and the like,
And be censed with incense—then the recitation should commence.

7.44 "After first reciting the mantra *hūṁ*,
Say the words '*gṛhṇa āveśaya*.'[224]
If the child opens their eyes and does not smile,
Know the possession to be complete
And ask any questions without fear.

7.45 "Present offering water and incense,
Call to mind the mantra of the supreme vidyā,
Then bow to them and ask,
'What class of deity are you?'

7.46 Issue the directive,
'Consider well my aims in the three times,
Tell me if I will be happy or suffer,
And if I will obtain siddhis or not.'

7.47 Once these are properly ascertained,
Release the oracle right away.

7.48 "A malevolent person will use these mantra rites
To cause a human to enter the vessel of possession.[225]
One thus led astray by the deluded
Will become an object of everyone's ridicule.

7.49 "When a deity enters the vessel of possession,
They will be serene, lucid, broad, and tall,
Appear resolute, radiant, bright, and flush,
And will smile, be constant, and have eyes like a deity.

7.50 "If their eyes are deep red and round,
Wide open, ugly, and terrifying,
Or if they do not smile and look about fearlessly,
These are the eyes of one possessed by a rākṣasa, mahoraga, or yakṣa.
[F.132.b]

7.51 "If the vessel of possession is not released,
One should intently recite *The Auspicious Verses*,[226]

The *Mahābala*, *The Laughter*,[227] or *The Hook*.[228]
Alternatively, one should read the *Mahāsannipāta*.[229]

7.52 "One should burn one hundred sticks of firewood
Of arka or palaśa[230] smeared with ghee and stacked like a lion throne.[231]
One should then wrathfully perform twenty-one homas
Using unbroken sesame mixed with honey and ghee.

7.53 "By carrying out the mantra rites as prescribed,
And by keeping their samaya perfectly,
Mantrins will attain siddhis aligned with my intent,
And will long be free from the afflictions."

7.54 *This was the seventh chapter of the noble "Subāhu's Questions."*

8.

CHAPTER 8

8.1 “The Buddha taught the eightfold path:
Right livelihood, right action, right samādhi, right speech,[232]
Right effort, right intention, right attention, and right view.
A mantrin should correctly rely on each and every one.

8.2 “Through this path one finds success in mantras,
And likewise the higher realms and liberation.[233]
The victors of the past and the victors’ heirs
Have gone along it to become thus-gone ones.[234]

8.3 “Those who, with an insatiable mind,
Reverentially gather merit[235] with body, speech, and mind
Will cultivate that path of virtue
If they embrace the true path spoken by the Sugata.

8.4 “Relinquishing all grasping,
Content with simple robes,
Meager alms and medicines, and plain bedding,
They will receive merit.

8.5 “They should never[236] praise themselves,
Nor should they disparage other beings.
Regarding the world as a tiger, snake, or fire,
They should forsake it and take joy in solitude.

8.6 “They give up scrutinizing the features of men and women,
Medicine, and elephants, and investigating the stars.
They give up examining weapons, scrutinizing horses,
And the study of base literature and treatises.

8.7 “They should neither observe nor instigate fights
Between elephants, horses, cattle, cocks, dogs,

Grouse, partridges, owls, men, women,
Boys, girls, children, sheep, and so forth. [F.133.a]

8.8 "They should not gossip about the realm or serve[237] kings,
Nor trade stories of war, wrestlers, or young women,
Nor tell fantastical tales or weave histories,
And should not speak of their desires or discuss sex work.

8.9 "Mantrins intent on mantra recitation should not frequent
Towns, cities, homes, or monasteries,
Caityas, mountain hermitages, the haunts of ascetics,
Pleasure gardens, ponds, or pools.

8.10 "If unable to find the places previously described,[238]
They should reside and recite in empty shrines,
At a tree, mountain, river, stream, or waterfall,
In an empty forest, empty land, or any suitable place.

8.11 "If they cannot settle on a place,
They can stay in any suitable place
For a span of eight months.[239]
In the months of winter and spring
Mantrins can make their home
At an isolated lake, tree, mountain,
Pond, house, or riverbank,
And remain there alone through the summer.

8.12 "Just as the Victor taught monks the custom
Of not traveling during the three summer months,
So the Blessed One said that mantrins[240]
Should stay in one place for three months.

8.13 "In the summer mantrins should not seek accomplishment,
But rather spend their time only on recitation.[241]
When the summer has passed, they should harness the might of mantra,
Perform the self-protection rites, and take up their practice.

8.14 "They should make well-formed fire pits:
One round, one triangular, one square, and one like a lotus.
They should be smooth and even,
And well-daubed with soil and cow dung.

8.15 "A round pit is best suited for pacification rites,
And those for generating power, attracting wealth, and invitation.[242]

A triangular pit is used for fierce activities:
Those for isolating, banishing, killing, and other hostile acts.

8.16 "A square pit is for sapping the life force
Or crushing the limbs of nāgas and guhyakas.[243]
A lotus pit is suited to accomplish any aim,
And for acquiring women, girls, a village,[244] or a kingdom.[245] [F.133.b]

8.17 "The fire pits should be smeared with pure cow dung,[246]
Then kuśa grass spread around them as the final step.

8.18 "The mantrin should follow the ritual to make offerings
Of all available garlands, incense, fragrances, and fresh flowers,
Offering them faithfully to the Three Jewels,
Vajrapāṇi, and the main female deity.[247]

8.19 "They should place abundant firewood near the fire pit,
Stoke the fire using a fan, and bow to the buddhas.
For wrathful rites they should use Amṛtakuṇḍalin,
Making oblations by casting into the fire
Seven, eight, ten, or twenty fresh lotuses or whole black mustard seeds.

8.20 "The mantrin should sit facing east
On a bed or bolster of kuśa grass, or a grass mat.
After smearing the ritual substance[248] with ghee, honey, and milk,
They should perform a homa to perfect their mantra.

8.21 "The fire will reveal certain signs:
Sparks, smoke, a tongue of flame, and sound.
With these the fire, empowered by mantra,
Will show what has been accomplished and what has not.

8.22 "If the fire is smokeless, shines with a golden color,
Has tremendous flames that swirl to the right,
Is colored like a rainbow, is white,
Or has the color of crushed coral;
If it is very oily, or has flames radiating from its base;[249]
If it shines brightly like the rays of the sun,
Takes the shape of a vase, banner, or parasol,
Or resembles the *śrīvatsa* mark, lotus, or ritual ladle;
If its flames appear like a trident, vajra, or sword,
Fine chariot or fly whisk;
If it sounds like a clay drum, large drum, or flute;
If its smoke and flames are fragrant and give off good sparks;

Or if the fire burns without being lit,
At that moment extensive siddhis are achieved.

8.23 "If there is a lot of smoke and wild sparks;
If the fire burns with difficulty or burns very low;
Or if its flames die out, are without luster, or rough,
If they are the color of a dark cloud or of palāśa,[250]
If they resemble a spike, appear to be very fine,
Or resemble the coarse hairs on the head of an animal,
If the flames spread and burn the one performing homa,
Or if they smell like a corpse, it is a sign that there are no siddhis.

8.24 "Upon seeing flames with features like these,
Perform a homa of Mahābala using ghee.[251] [F.134.a]

8.25 "A mantrin should not pluck the hairs
Of their calves or armpits by hand,
Singe them with fire, shave them with a razor,
Or apply medicines to make themselves hairless.[252]

8.26 "Just as a person holding a sword by the blade
Will cut their hand if not holding it carefully,
If a mantra is not recited with care,
There will either be no result, or one will fall to ruin.

8.27 "It is not the mantra deity that will harm
A person lacking discipline or ritual purity,
It is those among the deity's retinue,
Who seize the chance to bring ruin upon them.

8.28 "The first step in pursuit of any accomplishment
Is to always make abundant offerings of food oblations.
Even after the mantra activity is complete,
One should always offer everything they are moved to offer.

8.29 "The mantrin should say:
'Devas, asuras, yakṣas, uragas, and kumbhāṇḍas,
Garuḍas, suparṇas, and kaṭapūtanas,
Gandharvas, rākṣasas, and various classes of grahas,
All magical beings who live upon the earth,
Along with your families and households,
I kneel with folded hands and supplicate you—
Please come here from your homes and bring benefit.[253]

8.30 “ ‘Bhūtas who dwell atop Mount Meru,
In pleasure groves and the divine realms,
Mountains of the east and west,
The houses of the sun and moon, and upon any mountain;

8.31 “Who live in rivers or at their confluence,
Dwell in jeweled abodes,
In lakes, ponds, pools, at the water’s edge,
Or in the many small rivulets;

8.32 “ ‘Who live in towns, cattle pens, and deserted cities,
Vacant houses and shrines to the gods,
Monasteries and caityas,
The haunts of ascetics, and in elephant stalls;

8.33 “ ‘Who live in the treasuries of kings,
In narrow lanes, assembly halls, and at crossroads,
Along the great highways, under lone trees,
In the great charnel grounds, and in vast forests;

8.34 “ ‘And who live among lions, bears, and beasts of prey, [F.134.b]
In the great and fearsome wilds,
On the sublime continents, Mount Sumeru,
Or within a charnel ground—

8.35 “ ‘Delight, be glad, and accept these respectful offerings
Of garlands, flowers, scents, incense, praise, oblations, and lamps.
Drink them and keep them,
And let these activities bear their fruit.’

8.36 “Once such offerings have been made to the grahas,
The mantrin should make offerings to the directional guardians:[254]
‘Iśāṇa and your host of bhūtas,[255]
Please accept the oblations I offer!

8.37 “ ‘Agni, Yama, Nirṛti,[256] Varuṇa,
Vāyu, Kubera and your bhūtas and grahas,
Sūrya and Candra above, great Brahmā,
All devas and the nāgas on earth,
Mountain devas, and hosts of yakṣas,
Delightfully accept these oblations,
Offered to each of you in turn.
Happily remain each in your directions,
And join your families, kith and kin,

Households, and soldiers in your army
In partaking of these offerings
Of flowers, fragrance, oblations, and unguents.
Be grateful, and let my activities bear fruit!'

8.38 "Those who perform this ritual act
Of giving oblations to the creatures of the night
Will swiftly attain siddhi, be free of obstacles,
And receive all that they desire."

8.39 *This was the eighth chapter of the noble "Subāhu's Questions."*

9.

CHAPTER 9

9.1 “Slaying an arhat or one’s parents,
Creating discord in a harmonious saṅgha,
Or, with malicious intent,
Drawing blood from a tathāgata—

9.2 “These heinous acts the Victor called
The *five deeds with immediate consequences*.
Deluded people who commit just one of them
Will not reach attainment in their present aggregates.[257]

9.3 “Destroying a caitya, slaying a bodhisattva, [F.135.a]
Violating a woman who has exhausted her afflictions,
Killing a novice student, or coveting and then stealing
Something owned by the saṅgha, however great or small—

9.4 “These the Tathāgata called the *five secondary deeds with immediate consequences*.
A person with corrupt discipline who commits them
Will experience an eon of suffering in Avīci Hell,
And though they strive for mantra siddhis, will not attain them.

9.5 “Those who commit evil in the human realm
By mistreating, consigning to flames,
Or with ill intent throwing into water
The volumes of the Tathagata’s words,
By forsaking the body of teachings,[258]
By killing a monk or nun adorned
With the full code of training,
By killing a holder of lay vows, male or female,
Or by burning a temple with ill intent
Will never reach attainment, no matter their austere practice.

9.6 “Those who intend harm to the Three Jewels,
And then commit even a small amount of harm,
Will be cooked in the hells due to their evil nature.
Passing on from there, the force of their actions
Will lead to rebirth as a human of low caste or an animal[259]—
all this I have explained to you in brief.

9.7 “If someone who has adopted bodhicitta,
in delusion worships the host of worldly gods,
They will find no joy in it,
And weaken their mantra siddhis.

9.8 “When, in the realm of humans,
Those of lucid mind adopt bodhicitta,
It is they, thenceforth, who are worthy of worship
By devas, asuras, and all the world.

9.9 “A person who adopts all exalted precepts in full,
And who grants fearlessness to all beings,
Is a representative of the lineage of the Three Jewels.[260]

9.10 “Mantrins should not perform heinous acts, kill a sage,
Disrupt or cause harm to a vidyā mantra,
Fail to venerate the mantra assembly out of ill intent,
Pointlessly pick at grass with their nails,
Rub their legs together,
Pierce the noses of cattle herds and the like,
Fail to respect the noble saṅgha, [F.135.b]
Or eat gifts to the bhūtas, oblations to the gods,
Or food that has a fallen on the ground.
They should not, when overcome with desire,
Approach animals or prohibited women.
They should not tame elephants or handle snakes,
Nor whip the flanks of the horse they ride.
Those who perform such actions
Will never receive the siddhis.

9.11 “Mantrins should always cultivate affection
For beings who suffer or are beset with disease.

9.12 “Just as the extent of the boundless sky
Cannot be measured in arm spans,
So it is impossible to gauge the extent of virtue and evil
Of the benefit and harm done by those supported by the Three Jewels.[261]

9.13 “If they use nets, traps, or snares
To kill beings such as dogs and the like,
Or if they trap crows and other birds in cages,
They will not reach accomplishment in this life or the next.

9.14 “They should neither trample on, nor adorn their heads with,
The old, discarded flowers of Māra’s Foe,[262]
Nor should they eat the food offered to them,[263]
Even when they are beset with hunger.

9.15 “Not even in fear should they pay homage to
Brahmā, Śakra, Viṣṇu, Rudra, Vāyu, and the rest.
They should not follow the teachings they propound,
Practice their austerities, or worship their symbols.
They should not harbor animosity to their doctrines,
But should never delight in their practice either.
They should never praise them or recite their mantras.

9.16 “When giving a gift they should give with compassion.

9.17 They should venerate places visited by the Sugata,
And pay homage to the heirs of the Victor.
Pratyekabuddhas and the Victor’s own śrāvakas
Should be the object of their constant veneration.

9.18 “Just as people who venerate a phase of the moon
Do not venerate the moon in all its fullness,
So those who faithfully venerate the Victor’s heirs
Are not venerating the Sugata himself.

9.19 “One who holds the most exalted of all the world’s precepts[264]
Is the very embodiment of compassion, taking birth for beings’ sake.
Why would we not venerate them all,
They who are as if an only child?[265] [F.136.a]

9.20 “A wicked person who does not bow before
An astonishing person, rich in miraculous power,
Will be distrusted by the victors,
And will not be granted their mantra siddhis.[266]

9.21 “Just as a tree’s flower will at first beguile,
And only later transform into fruit,
Know sublime beings to be like flowers,
And the victors to be their fruit.

9.22 “Homage to those who uphold the awakened way,
Who are naturally free of attachment,
Yet show compassion to the kind,[267]
Anger to the angry, and desire to the desirous.

9.23 “Homage to the guides of mantra,
Who with knowledge of actions and results
Assume the form of mantras[268]
That are most suited to every being.”

9.24 *This was the ninth chapter of the noble “Subāhu’s Questions.”*

10.

CHAPTER 10

10.1 “For the benefit of devas, asuras, and humans,
The Victor taught The *Vidyādhara’s Basket*,
Various types of vidyā and mantra
Numbering thirty million, five hundred thousand.[269]

10.2 “To conquer guhyakas
And remove poverty’s misery,
I taught seventy million mantras
Along with their maṇḍalas and mudrās.

10.3 “I have described in detail all who belong to the vajra clan:
The ten dūtīs,[270] the seven vidyā kings,[271]
The sixty-four servants,[272]
My eight supreme essences,[273]
The powerful lords of vidyās,
Such as Amṛtakuṇḍalin and Vidyottama,[274]
And all who are aligned with their mantras.[275]

10.4 “Avalokiteśvara has likewise taught mantras[276]
Numbering three million, five hundred thousand,
Including his lord of vidyās Hayagrīva,
And the maṇḍalas that bear his name.[277]

10.5 “Seven forms of Amoghapāśa are taught—
One with twelve arms, one with six, an *uṣṇīṣa* form,
One with a diadem, a fulfiller of wishes, and a four-faced form.[278]
The mantras shine like seven suns upon the earth. [F.136.b]
These maṇḍalas and mantras of Hayagrīva
Grant people boons and are revered in the three worlds.

10.6 “Tārā, Śvetā, Pāṇḍaravāsinī,[279]

Vipaśyinī,[280] Ekajaṭā, Gaurī,
Yaśovatī, and Bhṛkuṭī—
These are the supreme vidyā queens of the lotus clan.

10.7 “Within the vast system of mantra, train in Mekhalā,[281]
Sovereign of vidyās and master of mantras,
Who takes the form of these diverse maṇḍalas
And possesses the various types of mudrās.[282]

10.8 “Her mantra grants people boons,
And even Pāñcika delights in her.
Always in accord with that lord of yakṣas,
Her words describe the collection of mantra.

10.9 “Pāñcika teaches twenty thousand;
His wife explains half of that.[283]
The lord of wealth teaches thirty thousand,[284]
While the father of Pūrṇa explains a hundred thousand.[285]

10.10 “Devas, asuras, and the rest, who have faith in the Victor,
Have explained mantras infinite in number.
Some are included within my clan,
Some are included in the lotus clan,
Some are included in the jewel clan,
And yet others are circumstantial and variable.

10.11 “The one named Māṇicara is said to be of the jewel clan,
I am declared to be of the so-called vajra clan,
Avalokiteśvara is of the lotus clan,
And Pāñcika is in the fourth clan.

10.12 “All I have explained in mantra scriptures
Can be coordinated with these four.
However, some things are circumstantial,
And vary in dependence on the sugatas.[286]

10.13 “Everything in this scripture
Can be used by those desiring wealth.
Mantrins who follow this specific path
Will attain the siddhis aligned with their mind.

10.14 “Within the three existences, the Victor is rare and supreme.
The Dharma then sprung from him,
And his Saṅgha consisted of the eight great people.[287]

Within the three existences, the Three Jewels are preeminent.

10.15 “Because these three are the cause of merit’s increase,
Those seeking siddhi should begin their mantras with: [F.137.a]
‘For the sake of merit and to confound vināyakas,
I pay homage to Vajrapāṇi most fierce.’

10.16 “I, lord of yakṣas, have taught this,
Which is to be placed at the beginning of mantras.
It can govern one’s own mantra,
Even if it is of the jewel or lotus clan.

10.17 “Those who are not sugatas,
Who follow the paths of śrāvakas and pratyekabuddhas,
Who are bereft of faith or are selfish and sanctimonious,[288]
Should never wield my vajra.

10.18 “Any monk, nun,
Male or female lay devotee,
Or any worldly person
Who is hostile to the supreme vehicle,
Says it is the teaching of māras,
In ignorance asserts that I am a yakṣa,
Or does not bow before a bodhisattva
Will see their body swiftly destroyed
When they recite my mantras.

10.19 “The grahas who belong to my clan,
The bhūtas, yakṣas, nāgas, and piśācas too,
Will angrily bring them to ruin
When they see them reciting my mantra or bearing my vajra.

10.20 “Those who study the vast supreme vehicle,
Have faith in it, are enthusiastic in its explication,
Have great diligence, and are resolute in their bodhicitta
Will be granted the boons of my mantras.

10.21 “Broadly and extensively I have explained
The mantras belonging to the awakened ones.
Listen now as I briefly explain
Those that are of a worldly type.

10.22 “Rudra has taught ten million,
Vāsudeva thirty thousand,[289]

Brahmā sixty thousand,
And Sūrya three hundred thousand.

10.23 Garuḍa has taught eighteen thousand,
Caṇḍālī eight thousand,
Agni seven hundred,
And Triśaṅku one thousand.

10.24 The king of nāgas has taught five thousand,
Niśācarapati twelve thousand,
And the four lords of the world
Taught four thousand to benefit beings. [F.137.b]

10.25 "Daityendra has taught two hundred thousand,
And Devendra three hundred thousand.
The mantras have various mudrās and rites,
And each has maṇḍalas from their respective treatise.

10.26 "Those with faith in their own mantra scriptures[290]
Will doubtlessly succeed as if without effort.
When the opposite is true, siddhis are not obtained;
They will endure much suffering instead."

10.27 *This was the tenth chapter of the noble "Subāhu's Questions."*

11.

CHAPTER 11

11.1 “There are eight famed instructions:
Alchemy, locating treasure, entering openings in the earth,
Metallurgy, locating mines, mantra,
Mineral refinement, and the granting of immeasurable wealth.[291]

11.2 “Mantra, entering openings in the earth, and alchemy—
These are supreme because they lead to the abandonment of evil.
The granting of wealth, locating treasure, and locating mines are middling.
Mineral refinement and metallurgy are the lesser among them.

11.3 “People of strong mind, with zeal for the Dharma
And rich in austerities, are vessels for the first of these.[292]
The middling are for those in whom passion predominates,
While the inferior are for those beset with dullness.[293]

11.4 “Those who aspire to foster the supreme
Should first abandon those taught as inferior.
Those wracked by a painful craving for wealth
Should make use of the middling set.

11.5 “Through the force of their austerities they will achieve
Divine happiness, riches, longevity,
Strength, a perfect form, erudition,
Radiant complexion, singular intelligence, and great influence.

11.6 “People who are free of attachment, delight in virtue,
Who are naturally inclined toward the Three Jewels,
And who forsake evil and engage in recitation
Are never far from divine attainments.

11.7 “Powerful as an adamantine weapon, fire, or meteor,
Mantras grant boons to the human realm.

They are unrivaled, both in this world and the next,
For dispelling suffering and destroying evil.

11.8 "For some they are like a wish-fulfilling tree,
For some they grant siddhis, for some they bring merit,
And for others physical strength and happiness—
Mantras grant people the results their minds desire. [F.138.a]

11.9 "A mantra, emanating a diversity of forms,[294]
Protects the entire mass of beings
Who suffer, live in fear,
Or are terrified of kings, thieves, and lightning.

11.10 "Whatever their land and wherever their home,
Those who recite mantra a little every day,
With uncorrupted austerities and focused minds,
Will eventually succeed in their mantras.

11.11 "First completing one hundred thousand recitations specified by the rite,
Mantrins should next begin the main practice.
They will then swiftly obtain the siddhis,
And through the rite long be free from affliction.

11.12 "They should smear their bodies with earth,
Step into water that is free of dirt,
And bathe themselves for as long as they wish.
They should emerge facing the east or north,
Wash their hands and feet with water,
Squat with their legs open and hands between them,
And cup water noiselessly, without making bubbles.

11.13 "They should take three sips of water,
Use the water to wipe their lips twice,
Close their teeth, and touch them with their tongue.
If they cough, they need to rinse their mouth again.

11.14 "Renunciants, men, women, boys, girls,
The elderly,[295] and brahmins—
These a mantrin should never touch,
Nor should a mantrin think about them.

11.15 "Should a practitioner touch them,
Or be touched by them,
The practitioner should bathe again,

Rinse their mouth ritually, and resume the recitation.

11.16 “The mantra will enter the body
Of those who delight in ritual purity and recitation,
Have compassion, have counteracted their greed,
Eat alms food, and are diligent in solemn activity.[296]

11.17 “Should someone offer them any amount
Of women, clothing, wealth, conveyances,
Adornments, unguents, food, drink, or bedding,
Those who are engaged in practice should refuse them.

11.18 “They should clean their anus five times with a heap of earth,
Their genitals three times, their left hand three times, and both hands seven.
Or, they can use soil and water for as long as it takes,
To make themselves free of filth and odor. [F.138.b]

11.19 “Just as the flames of a summertime forest fire
Burn through a whole wilderness with ease,
So does the fire of recitation, stoked by the wind of discipline,
Send out flames of intense diligence to burn away evil.

11.20 “Just as snow, unable to withstand the glare,
Melts when struck by rays of sunlight,
So the snow of evil dissolves when struck
By the sunlight of discipline and recitation.

11.21 “Just as a lamp lit in deep darkness
Dispels every hint of gloom,
So the lamp of recitation quickly clears
The gloom of evil amassed[297] in a thousand lifetimes.

11.22 “If the mantra is effected through recitation and homa,[298]
But the siddhis are still not achieved,
A thousand caityas can be cast from clay
Or from sand found at a riverbank.

11.23 “Once this practice has extinguished the evil
Committed over many previous lives,
In this very life the mantrin will receive
The fruits of merit[299] through mantra’s power.

11.24 “The fundamental root of mantra is discipline,
Followed by diligence and patience,
Faith in the victors, bodhicitta,

The mantra, and an absence of laziness.

11.25 “Just as a ruler possessing the seven requisites[300]
Has no trouble subduing any kind of being,
So a mantrin possessing these seven requisites[301]
Will quickly subdue any evil.[302]

11.26 “After first completing most of the recitation,
The mantrin should then perform a homa.[303]
Through homa the boons of mantra are bestowed,
And all one’s desires are granted.

11.27 “The power of mantra can summon a woman
From a distance of a hundred leagues away.
She will not be a woman but a young yakṣiṇī,
Who will serve the mantrin in body and deed.

11.28 “When performing a practice focused on desire,
It is the young yakṣiṇī who bestows the result.
Manifesting in the body of that woman,
She will serve the desires of the night.

11.29 “Just as men will exhaust their wealth
To serve a woman out of desire,
So a young yakṣiṇī or servant girl [F.139.a]
Can be summoned with mantra and made to serve.

11.30 “Someone fixated on another person’s wife
Is compelled to seek her, tormented by desire.
Ignorantly he indulges his desire for another’s wife,
And receives all manner of evil.

11.31 “Devas, nāgas, asuras, yakṣas, gandharvas, and siddhas,
Who have faith in the Victor, help others, and explain mantra,
Are empowered by śrāvakas, pratyekabuddhas, tathāgatas, and bodhisattvas,
Who have seen the beings of the future who lack a protector.

11.32 “Three categories of result are taught:
Superior, middling, and inferior.
Flight, entering glorious openings in the earth,[304]
Shapeshifting, invisibility, marrying a young yakṣiṇī,
Alchemy, magical conjuration, and nocturnal activities[305]
Are considered to be superior.

11.33 “The middling is becoming a lord of the earth,[306]
While the wise have deemed inferior
The acquisition of cities and wealth,
Dividing, summoning, confining, banishing, killing,
Healing those stricken by hostile nāgas,
And all related activities.

11.34 “More specifically, displaying might
To embodied beings like nāgas, yakṣas,
And children possessed by grahas
Is considered exceedingly minor.

11.35 “Ritual rubbing,[307] punching, slapping, hair pulling,
Reciting into the ear,[308] transferring, banishing,
Killing, binding, and other acts of subjugation,
Invocation, using the clothing of vidyā and mantra,
Stomping, shaking, staring with a poisoned eye,[309]
Piercing with a needle, inducing someone to vomit,[310]
Blowing air, destroying limbs,[311] summoning uragas,
Repeatedly restricting and suppressing, confounding,
Feeding poison, transferring poison elsewhere,
Guiding with an iron hook, expelling poison stuck in the body,
Feeding someone or depriving them of food, [F.139.b]
Ritually securing the space, sending a messenger,
Dispelling, signaling a nāga,[312]
And rousing with the sounds of conches and clay drums—
These procedures are explained in the scriptures on poison.[313]

11.36 “There are eighty types of snakes on earth,
Roaming about causing harm to others.
Among them twenty are hooded,
Six are spotted, twelve are nonvenomous,
Thirteen are fierce, and thirty are crossbreeds.[314]

11.37 “There are many other types of poisonous creatures,
Including frogs, lizards,[315] scorpions, and spiders.[316]
Poison can be transmitted by urine, feces,
Saliva, physical contact, sight,
And through the bite of fangs.
Those learned in scriptures on poison
Classify those as high, middling, and low.

11.38 “Creatures bite when intoxicated with poison,[317]

Driven by anger, afraid,
Startled,[318] hungry, provoked,
Impelled by Yama, or when stepped on.

11.39 "There are four ways of biting,
Which means seized by fangs or cut by teeth.

11.40 "Being bitten by a single fang with blood drawn
Is called a 'bite' because it results in mild poisoning.

11.41 "When struck by two fangs with blood drawn,
This is called 'being eaten.'

11.42 "When three fangs break the skin,
This is called 'being cut.'

11.43 "When the body is struck by four fangs,
And then eaten by the snake,
This is called 'being struck and eaten.'

11.44 "In that case even medicine is a poor antidote.
The poison tears through the vital organs like fire.
It is the same as a weapon, fire, or piercing heat.
Mantra is able to pacify it
In ways a healer's art cannot.

11.45 "Just as falling rain[319] instantly dampens
An inferno steadily burning its fuel,
So poison, like that inferno,
Is pacified by the use of mantra.

11.46 "If a mantrin understands a poison's potency
And earnestly completes the recitation from the mantra rite,
This approach will eliminate poisons,[320]
So that like a lion among a herd of cattle [F.140.a]
They can move freely, fearlessly among venomous snakes.

11.47 "Devas, nāgas, asuras, yakṣas, siddhas,
Gandharvas, bhūtas, pitṛs, guhyakas,
Pretas, piśācas, kaṭapūtanas,
Unmadas, ojohāras, chāyas,
And the many grahas that haunt the earth
Eat the fatty meat of humans
And drink their blood.
They take advantage of those made weary

By sorrow,[321] strong desire, and anger,
Which allow them to enter their bodies.

11.48 “People in their grasp roam around,
Sing songs, dance, laugh, and grow angry.
They feel joy, euphoria, and become talkative,
Become erratic and imagine they are devas and asuras,
Inviting everyone’s mockery.

11.49 “Whether out of desire for oblations or merely for sport,
These beings possess bodies with an intent to kill.
Vajrāṅkuśa can eradicate guhyakas—
He a supreme vidyā, boon-granting and powerful.[322]
The vidyās of my lineage are also a remedy,
Those such as fierce Amṛtakuṇḍalin and the rest.

11.50 “Grahas do not fear fire[323] or wind,
The destroyer of the triple city,[324]
Shining Sūrya or Pitāmaha,
Varuṇa or the asuras,
The lord of wealth[325] or the king of yakṣas,[326]
Garuḍa the king of birds,
Nor the rider of Airāvaṇa and destroyer of cities[327]
In the same way they fear a person who wields mantra.

11.51 “Seeing all these vidyā mantras used for bhūtas,
And knowing every behavior of the grahas,[328]
A mantrin will thenceforth tame them free from doubt,
And never again have need to fear them.

11.52 “Mantras are taught by he who has strengthened the three knowledges,[329]
Transcended the three existences, cast off the three faults, and mastered the three paths.
They are also taught by his heirs and by the devas and asuras who follow his path.
Those who are empowered by the mantras of the eminent one, the dispeller of darkness,[330]
And receive the power of the mantras praised by the host of worldly gods, will never falter.”

11.53 Brahmā and the gods who heard the vajra bearer[331] speak,
As well as the asuras, yakṣas, siddhas, [F.140.b]
Vidyādharas, nāgas, yakṣas,[332] gandharvas,
Guhyakas, pitṛs, and bhūtas,

11.54 Bowed their heads with faith at his feet,
Pressed their hands together in devotion, and said,
"Amazing that you have such compassion for all beings!
Amazing is your manifold activity!

11.55 "Because of this, some see you as a blazing vajra,
Some as bearing a club,[333] others and holding a disc,[334]
Yet others as holding a trident or lasso,
Or as bearing a sword, bow, or cudgel.
For some you take a frightening form, bristling with weapons,
While others see you in a state of peace.

11.56 "We bow to you who is venerated by devas and yakṣas,
Who takes many forms but whose form is imperceptible.
We bow in homage to you whose feet are honored by asuras and devas,
And to whom the supreme bodhisattvas pay homage.
Lord of vidyās with bowstring drawn, we bow to you.
We all pay homage and bow to you.
From this day forward we take refuge in you.

11.57 "People who act with integrity,
In alignment with all you have said,
Will swiftly dispel the gloom of poverty
And blaze as brightly as the sun.
Limbs that do not fail, minds that do not decline,
Freedom from illness, suffering, and physical degeneration—
These are attained by those with faith in you."

11.58 After they had spoken these words together,
They paid homage again and again to the vajra bearer.
They then promptly entered their aerial palace[335]
And departed through the sky just as they arrived.

11.59 Once the devas had departed,
Vajrapāṇi said to Subāhu,
"The devas have understood this sūtra,
but you must make it known in the world."

11.60 After these words had been spoken,
Subāhu rose, bowed respectfully, and said,
"I will spread it far and wide in the human realm,
For it purifies, destroys evil, and is rich in good fortune."

11.61 *This was the eleventh chapter of the noble "Subāhu's Questions."*

11.62 *This completes the noble tantra "The Subāhu's Questions."*[336]

ab.

ABBREVIATIONS

C Choné

F Phukdrak

H Lhasa (Zhol)

J Lithang

K Peking/Kangxi

K_Y Peking Yongle

N Narthang

S Stok Palace

U Urga

n.

NOTES

n.1 Dharmachakra Translation Committee, trans., *The Root Manual of the Rites of Mañjuśrī (https://read.84000.co/translation/toh543.html)*, Toh 543 (84000: Translating the Words of the Buddha, 2020).

n.2 Dharmachakra Translation Committee, trans., *The Sovereign Ritual of Amoghapāśa (https://read.84000.co/translation/toh686.html)*, Toh 686 (84000: Translating the Words of the Buddha, 2022).

n.3 Dharmachakra Translation Committee, trans., *The Bhūtaḍāmara Tantra (https://read.84000.co/translation/toh747.html)*, Toh 747 (84000: Translating the Words of the Buddha, 2020).

n.4 Note, however, that here in the tantra the name Subāhu is rendered in Tibetan as *dpung bzang*, while in the sūtra it is *lag bzangs*. In the sūtra, Subāhu only poses one question. See Dharmachakra Translation Committee, trans., *The Sūtra of the Question of Subāhu (https://read.84000.co/translation/toh70.html)*, Toh 70 (84000: Translating the Words of the Buddha, 2020).

n.5 Derived from the name of the Brahmanical god Śiva, the term *śaiva* refers to the followers of Śiva and to the myriad religious systems that look to Śiva as their primary deity.

n.6 This "shared ritual syntax" has been summarized and discussed in Goodall and Isaacson (2016). Many of the shared features they discuss are on display in the *Subāhu*.

n.7 A survey of the various Śaiva schools and the literature mentioned here and below can be found in Sanderson (1988).

n.8 For discussions of vetālas and corpse magic in Indic literature, see Dezső (2010) and Huang (2009).

n.9 See *Amoghapāśakalparāja (http://read.84000.co/translation/toh686.html)* folios 27.b, 54.a, 63.a, 67.a, 142.a–b, and 208.a–b, and Huang (2009), pp. 224–25, n. 42.

n.10 A similar scene is described in Somadeva's eleventh-century *Kathāsaritsāgara*, chapter 18, verses 53–55.

n.11 Frederick M. Smith studies both types of possession in some detail in chapters 11 and 12 of *The Self Possessed* (2006). Somadeva Vasudeva (2015) offers a more concise treatment of the *prasenā* rite discussed below, as does Giacomella Orofino (1994), who also discusses its Tibetan parallels.

n.12 The term *prasenā* is not used in the *Subāhu* itself; it is found, however, in *Notes on the Meaning* in its commentary on this rite. The term appears there in transliterated Sanskrit as *pra se nA*.

n.13 Orofino (1994), p. 614 and n. 21. Both the Sanskrit term *prasenā* and the Pali *pañha* are derived from the Middle Indo-Aryan *pasiṇa* (equivalent of the Skt. *praśna*), meaning "to question." For more on the term *prasenā*, its precedents, and its synonyms, see Vasudeva (2015), pp. 369–70.

n.14 The practice is mentioned in the *Cakrasaṃvara Tantra* itself and in Bhavabhaṭṭa's commentary. In the *Kālacakra* corpus we find references to it in the *Sekoddeśa (http://read.84000.co/translation/toh361.html)* and its commentaries by Nāropā and Sādhuputra, as well as in Puṇḍarīka's *Vimalaprabhā*. Toh 1347

n.15 In chapter 10 of the *Subāhu*, Vajrapāṇi lists the mantra systems of non-Buddhist deities and confirms their efficacy. The *Mañjuśrīmūlakalpa (https://read.84000.co/translation/toh543.html#UT22084-088-038-2286)* (verses 14.72–77) states that all mantras, regardless of their origin, are effective within the ritual framework explained there by Mañjuśrī. Phyllis Granoff (2000) discusses the *Mañjuśrīmūlakalpa (http://read.84000.co/translation/toh543.html)* in the context of Indic ritual eclecticism in "Other People's Rituals: Ritual Eclecticism in Early Medieval Indian Religions."

n.16 Denkarma, folio 301.b.3. See also Herrmann-Pfandt (2008), p. 178, n. 325.

n.17 Buddhaguhya composed a letter to Trisong Detsen declining the invitation, which is preserved in the Tengyur as the *gces pa bsdus pa'i 'phrin yig bod rje 'bangs la brdzangs pa* (Toh 4355). In the letter Buddhaguhya clearly states he will not visit Tibet, and while there are some passages in the letter that may be apocryphal, there is general consensus that its contents are historically sound. The *Testament of Ba* (*sba bzhed*, p. 1) also indicates that Trisong Detsen's invitation to Buddhaguhya was unsuccessful. Later Tibetan historical

accounts suggest Buddhaguhya visited Mt. Kailash, and that the king's envoys met him there, but this appears to be apocryphal.

n.18 "Lord of Yakṣas" is an epithet of Vajrapāṇi.

n.19 There is considerable variation in this line across versions of the Tib. translation, with H, N, and S closely aligned with the reading from F and *Notes on the Meaning* followed here: *dka' thub nges par spyad pa rnams*. D has *yang dag sdom pa mi bzad pa* ("tedious prohibitions").

n.20 The Tib. term for "preparation" is *bsnyen pa*, which could translate the Skt. term *sevā* or an equivalent. The context of this tantra suggests that this not be read as the technical term for a stage of tantric *sādhana*, but rather as the more general set of preliminary practices (*pūrvasevā*) that prepare the practitioner to engage in more advanced rites using a specific mantra.

n.21 This translation follows the reading from F, N, S and *Notes on the Meaning* in reading *mchod las gyur*, instead of the D reading of *'chol las gyur* ("[were the mantras] confused?"). *Notes on the Meaning* explains that this refers to offerings for the wrong class of deity or that were meant for a different purpose.

n.22 Vajrapāṇi.

n.23 This translation follows D in reading *mi rdzi pa*. N and S read *mi 'byed pa* ("not discern") and K and F read *mi brjed pa* ("not forget").

n.24 D omits the verb "listen."

n.25 This is how *Notes on the Meaning* explains the pronominal phrase *de yis* (Skt. *tena*), the precise meaning of which is otherwise ambiguous.

n.26 This translation follows the reading *bsten par bya* attested in H, N, and S, and which is an attested variant in *Notes on the Meaning* as well. D reads *bsnyen bkur bya* ("venerate").

n.27 All translations of the root text agree in reading two types of being here: piśācas (Tib. *sha za*) and herukas (Tib. *khrag 'thung*). *Notes on the Meaning* uniquely has *sha khrag za 'thung*, which is glossed therein as a generic group of beings who consume flesh (*sha*) and blood (*khrag*).

n.28 This translation follows F, H, K, K_Y, N, and S in reading *lta*. D reads *blta*.

n.29 *Notes on the Meaning* states that the phrase "according to samaya" (*dam tshig ji bzhin*) refers to the devas and asuras that are drawn as appropriate for a

samaya maṇḍala (*dam tshig gi dkyil 'khor*). The commentary further explains that the phrase "keep watch over meritorious deeds" implies that their presence in the maṇḍala increases merit.

n.30 *Notes on the Meaning* identifies this as "Mother Māmakī" (Tib. *yum mA ma kI*).

n.31 The syntax of this verse has been interpreted based on the commentary in *Notes on the Meaning*.

n.32 This translation follows the reading in D, which is supported by *Notes on the Meaning*. H, N, and S read *de yi lus la lus kyi byin rlabs 'jug* ("the blessings of the body enter their body").

n.33 This line is enigmatic, but as is often the case in the Kriyātantras, the mantras and maṇḍalas taught in the Buddhist tantras, which are considered transcendent, can be used as the framework for using the mantras of non-Buddhist deities, which are considered mundane.

n.34 This translation follows F, H, N, S, and *Notes on the Meaning* in reading *ma mthong* ("not see/observe"). D reads *ma thob* ("not attain").

n.35 *Notes on the Meaning* states that the person is "disheartened" because they "lack the means" insofar as they lack the material requisites to draw and enter the maṇḍala. According to *Notes on the Meaning*, these lines refer to poor practitioners (*sgrub pa po dbul po*) who cannot erect the elaborate maṇḍalas typically prescribed in Kriyātantra rites.

n.36 According to *Notes on the Meaning*, this means that practitioners maintain the three types of discipline while they are acting as a vidyādhara. The commentary does not specify what the three types of discipline are in this context, but it does add that, as a benefit of maintaining these kinds of discipline, all the malicious forces mentioned here will avoid such practitioners, and do nothing to oppose them.

n.37 Here we follow the Degé reading of *klu dag* (*nāgas*). C, J, K, K_Y, and *Notes on the Meaning* agree in reading *klu bdag po* (*nāgādhipati*). *Notes on the Meaning* glosses this with *klu'i rgyal po* (*nāgarāja*).

n.38 Tib. *sa bla'i gdon*. According to *Notes on the Meaning*, this term refers specifically to residents of the city of yakṣas, likely Aḍakavatī, who hover in the air a short distance above the ground.

n.39 This translation follows K, N, and P in reading *nges gsung* instead of the reading from D, *ngas gsung* ("I taught"). This interpretation also aligns with

the gloss provided by *Notes on the Meaning*, which states that this line means "the Buddha carefully deliberated and then taught." It should be noted that *Notes on the Meaning* cites this line as *ngas gsung* in line with the Degé version of the root text, but based on the fact that the commentary glosses *ngas gsung* with *shin tu legs par phye te bstan*, it is likely a scribal error for *nges gsung*.

n.40 *Notes on the Meaning* explains the "outer signs" to be the shaving of the head and face and wearing saffron robes, and glosses "rites" with the act of going for alms and so forth.

n.41 The *Essence of Dependent Arising* (Skt. *pratītyasamutpādahṛdaya*; Tib. *rten 'brel snying po*) is a frequently-cited formula that summarizes the teachings on interdependence: *ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇaḥ*.

n.42 The term "assistant" (*grogs*; *grogs po*) likely refers to a ritual assistant.

n.43 According to *Notes on the Meaning*, a place of the pratyekabuddhas is exemplified by Ṛṣipatana near Vārāṇasī; those of the sugatas' heirs (identified as bodhisattvas) include Wutai Shan; a place where the Victor lived is exemplified by Vulture Peak; a place "suffused with merit" would include places visited by a noble being of the past; and places venerated by devas and asuras refers to those places where such divinities venerated and worshiped noble beings, or that they venerate now because of the site's past association with noble beings.

n.44 *Notes on the Meaning* says this is because south is the direction of Yama, the lord of death, and thus is inauspicious.

n.45 The commentary on this verse in *Notes on the Meaning* is extensive, and cites a number of Kriyātantra sources to present significantly more detail on the requisites and processes for executing the painting.

n.46 Here we follow the Degé and Phukdrak reading of *lha bshos*. H, N, and S repeat "garland" (*phreng ba*), perhaps intending "row of lamps."

n.47 This could be understood to mean that the remaining hair not in the topknot is to be shaved. *Notes on the Meaning* does not clarify, but it does state that this applies to a practitioner who is a householder.

n.48 In the interpretation given in *Notes on the Meaning*, using "mineral dyes" refers to the saffron-colored clothing of renunciants, "white clothes" are for householders, and the remaining options are associated with specific

observances (*vrata*) that can be followed by either renunciants or householders.

n.49 The Tib. term used here, *smrang*, is often associated with brahmanical contexts, and thus may be indicating that the following statement is "proverbial" for the Brahmanical community.

n.50 According to *Notes on the Meaning*, the "six activities" include performing sacrificial rites (Tib. *mchod sbyin*; Skt. *yajña*), facilitating their performance, reciting [Vedic] hymns, facilitating their recitation, offering gifts, and receiving gifts.

n.51 The understanding that this passage refers to mealtimes is provided by *Notes on the Meaning*.

n.52 The precise meaning of the analogy is not entirely clear from the syntax. *Notes on the Meaning* does not comment on this verse.

n.53 "Machine of the body" is a conjectural translation of the Tib. *lus kyi 'khrul 'khor*, which perhaps translates the Skt. *dehayantra*.

n.54 This translation follows the reading *rig bya ste* attested in F, H, N, and S. D reads *rig byas ste*.

n.55 The analogy of a plantain tree, which grows as a series of sheathed leaves rather than developing a solid core, is used often in Buddhist literature to describe something that is apparent but ultimately devoid of essence.

n.56 According to *Notes on the Meaning*, this refers back to the verse earlier in this chapter on the different types of alms bowls.

n.57 This translation follows F, H, N, and S in reading *'debs*. D reads *'jebs* ("seductive"). *Notes on the Meaning* also reads *'jebs*, but its commentary is more closely aligned with the reading followed here, suggesting this may be a scribal error.

n.58 *Notes on the Meaning* specifically links this to going on alms rounds.

n.59 Tib. *sems kyis sems ni rnam par 'dul*. *Notes on the Meaning* states that this refers to intentionally relying on remedies such as recognizing the impermanence of mental involvement with the five sense pleasures.

n.60 Given the content of the next verse, this series of verses presumably refers to places one should not seek alms. *Notes on the Meaning* simply states that these

places are to be avoided because of the dangers they pose from violence or attachment.

n.61 *Notes on the Meaning* identifies these as three specific portions: a first portion to the deity, a second to guests, and a third for oneself.

n.62 *Notes on the Meaning* identifies "the appropriate time" as the midday meal.

n.63 According to *Notes on the Meaning*, the "three occasions" (*dus gsum*) are 1) greater and lesser external washing, 2) after eating food, and 3) mantra recitation.

n.64 These are, to the best available knowledge, *Spermacoce hispida*, crown flower (*Calotropis gigantea*) or milkweed (*Asclepias gigantea*), Indian bael (*Aegle marmelos*), black nightshade (*Solanum indicum*), and halfa grass (*Desmostachya bipinnata*), respectively.

n.65 The recollections (Skt. *anusmṛti*; Tib. *rjes su dran pa*) are distinct focal points of meditation and are typically represented in a list of ten. When only six are listed, the specific members of the list vary. According to *Notes on the Meaning*, the six in this context are: the Buddha, Dharma, Saṅgha, deity, generosity, and discipline.

n.66 This translation follows F, H, N, and S in not reading a genitive particle at the end of line three.

n.67 This translation follows F, H, N, S and *Notes on the Meaning* in reading *rdul sogs* ("dust and the like") instead of the reading in D *rdul tshogs* ("a heap of dust").

n.68 This translation follows F, H, K, K_Y, and S in reading *bo de tse*, "bodhi seed," the seeds of *Ficus religiosa*. D has *pu tra dzi*, which is the transliteration of the Skt. *putrañjīvika*. The putranjiva plant (*Putranjiva roxburghii*) is a native Indian species whose seeds are reported to be used in mālās such as described here.

n.69 The seeds of *Elaeocarpus sphaericus*.

n.70 Tib. *lung tang*; Skt. *ariṣṭa*. A plant of the *Sapindus* genus. This could alternatively be a reference to the neem tree (*Azadirachta indica*).

n.71 "Gently" is a translation of the Tibetan *shin tu mdzes pa*, which more literally means "beautifully," "artfully," "elegantly," and so forth. "Gently" was chosen based on the commentary given in *Notes on the Meaning*, which states that this means that the mantra should be recited at a whisper.

n.72 F and *Notes on the Meaning* read *spre'u*, "monkey," in place of *sprin*, "clouds."

n.73 This translation follows F, H, N, S and *Notes on the Meaning* in reading *zlos dga'i sems*. D reads *zlos pa'i sems* ("the mind of the reciter").

n.74 This translation follows the reading *bde bar gzhag pa* attested in F, H, and S. D reads *ci bder gzhag pa*, "rest as one likes."

n.75 Tib. *ma ning*. There are a number of different Sanskrit gender classifications this Tib. term could refer to, few of which are well defined in Indic literature. See Gyatso (2003) for a treatment of this topic.

n.76 This translation follows Degé and *Notes on the Meaning* in reading *dri snod*. F, N, and S attest to an equally plausible reading, *dri bstod*, "fragrances and praise."

n.77 The idea that this verse refers to the content of a person's dedications is taken from *Notes on the Meaning*. "They should dedicate" has thus been inserted for clarity.

n.78 *Notes on the Meaning* explains that a corpse that is thrown into the ocean will be continuously buffeted by its waves and thus not sink.

n.79 This translation follows the reading *mchong ba* found in F, H, J, K, K_Y, and S. D reads *mchod pa* ("worship").

n.80 Without knowing precisely which Skt. terms were translated here it is difficult to determine which specific plants are being referred to.

n.81 Tib. *su ra Na*; Skt. *sūraṇa*. It is not possible to precisely identify this plant, but it may be the elephant-foot yam (*Amorphophallus campanulatus*).

n.82 Punning on the overlapping meaning of the Skt. term *śukla* as "white" and "pure," these three food items are considered appropriate for a spiritual lifestyle, and are frequently prescribed in preparation for and during ritual practices such as are found in this text. The three vary across different sources, but tend to include milk, rice, and a milk product such as cream, curd, cheese, or butter.

n.83 Tib. *'jigs pa sgrub pa*. This is perhaps a translation of the Skt. *bhayaṅkara*, literally "fear inducers," which is both a generic descriptor and the name of a specific class of beings. Alternatively, this could translate the Skt. *bhairava*, which would refer to a class of violent, terrifying deities.

n.84 It is unclear from the syntax if "magical device" (Tib. *'khrul 'khor*; Skt. *yantra*) is meant to be construed with each of these beings or just with the asurī. The term *asurī* is uniquely feminine (Tib. *lha min bu mo*) in this line.

n.85 According to *Notes on the Meaning*, this refers to engaging in meritorious acts, recitation, reading sūtras, erecting caityas, and so forth.

n.86 This refers to the concluding ritual act of asking one's personal deity, or any deities or other beings involved in a given rite, to depart the ritual space.

n.87 Tib. *sa rnams*. This translation follows the gloss in *Notes on the Meaning*, which states that the phrase "obtain any lands" refers to royal sovereignty.

n.88 The translation of the final line is conjectural.

n.89 *Notes on the Meaning* says this is a mixture of gold, silver, and copper.

n.90 *Acacia catechu*.

n.91 This translation follows H and N in reading *gnod sbyin ma mo'i sgrub*. D omits *ma mo* ("mātṛkā") and instead reads *gnod sbyin ma* ("yakṣiṇī").

n.92 Unidentified.

n.93 *Ficus religiosa*.

n.94 *Azadirachta indica*. H and S read *'jim pa*, "clay."

n.95 *Terminalia belliric*. There is a good deal of variation in the Tibetan spelling of this term across recensions, making this identification speculative.

n.96 This translation follows F, H, N, S and *Notes on the Meaning* in reading *rtag tu* ("always"), which is omitted in D.

n.97 This is possibly a reference to deodar (Skt. *devadāru*) cedar.

n.98 The Skt. term *nāgavṛkṣa* can refer to many plants, often *Mesua roxburghii*.

n.99 *Neolamarckia cadamba*.

n.100 This translation follows F and S in reading the transliteration *pu na ka*, which has been corrected to *punnāga*, a type of plant commonly used in Kriyā rites. Punnāga can refer to a number of plants, including Alexandrian laurel (*Calophyllum inophyllum*). D reads *pun da ka*.

n.101 Perhaps Crown Flower (*Calotropis gigantea*)

n.102 Unidentified. Because of the wide variation in the transliterated term across versions of the Tibetan translation, this reconstruction is conjectural.

n.103 *Terminalia arjuna*.

n.104 Vajrapāṇi belongs to the vajra clan.

n.105 *Acorus calamus*.

n.106 The translation "renowned" (Tib. *bsgrags pa*) follows F, K, K_Y and S. D has *bsgrubs pa* ("accomplished"), which is also attested by H. The Degé version of *Notes on the Meaning* reads *sgrub pa po* ("practitioner"), while the Peking version supports *bsgrubs pa* and the Narthang (N) has the near-identical *sgrub pa*. As most of these are plausible readings, and all are almost certainly the result of a scribal error in the Tibetan texts, it is difficult to choose a preferable reading from among them.

n.107 According to *Notes on the Meaning*, the three levels of siddhi in esoteric ritual are known by three signs that indicate success: the main ritual object or substance heats up, smokes, or bursts into flame. These three signs are, respectively, indications of the attainment of lesser, middling, and major siddhis. While the details of when and in what manner these signs appear are specific to different rites, these three signs are ubiquitous in both Buddhist and non-Buddhist esoteric ritual manuals.

n.108 The term "industrious" translates *brtson pa*, which is attested in C, F, H, K, K_Y, N, and S. D reads *brtsen pa* ("playful").

n.109 *Notes on the Meaning* states that this refers to the Four Great Kings (Skt. *caturmahārāja*; Tib. *rgyal po chen po bzhi*), presumably Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa, and Vaiśravaṇa. Each of these four great kings rules over a cardinal direction, and specific classes of nonhuman beings of the type that frequently appear in the Kriyātantras. Dhṛtarāṣṭra rules over gandharvas in the east, Virūḍhaka rules over kumbhāṇḍas and pretas in the south, Virūpākṣa rules over nāgas and piśācas in the west, and Vaiśravaṇa rules over yakṣas and rākṣasas in the north.

n.110 This challenging line has been interpreted based on *Notes on the Meaning*, which identifies Aśoka (Tib. *mya ngan med pa*) as a general (Tib. *sde dpon*; Skt. *senāpati*) in the retinue of those four guardians. Alternatively, this line could read "whose retinue is without sorrow."

n.111 *Notes on the Meaning* states that this verse describes the destroyer group of obstructors, which is not made explicit here.

n.112 The term *gajamukha* (*glang chen gdong*) means "elephant faced," and likely refers to Gaṇeśa, the elephant-headed son of Śiva, who is referred to in the previous line using the epithet Maheśvara.

n.113 Tib. *gtsug nas 'byung*. This figure could not be identified, but also appears in a maṇḍala recorded in the *Vidyottama Tantra* (Toh 746).

n.114 Tib. *nga yi rigs dang sngags la bgegs byed do*. This line is stable across the different versions, but one might be inclined to emend *rigs* to *rig*, thus rendering "my vidyās and mantras."

n.115 Nandika and Pāñcika are the names of prominent yakṣas.

n.116 This translation is conjectural. Maṇicara is the name of a yakṣa who sided with the yakṣa lord Kubera in a battle with Rāvaṇa, the antagonist of the *Rāmāyaṇa*. It is not clear if that is the figure intended here, and this may be an alternate name or translation for Maṇibhadra, a prominent yakṣa. Pūrṇa is the name of several figures in Buddhist literature, but here is likely the yakṣa general of that name. Glossing a later occurrence of the term "father of Pūrṇa" (Tib. *gang po pha*), *Notes on the Meaning* says this refers to Vaiśravaṇa at 10.9.

n.117 This translation follows F, H, N, and S in reading *sgrub pa po la*. D reads *sgrub pa po ni*, which suggests *sgrub pa po* as the syntactical subject.

n.118 The text reads simply *mantra*, but given the context it is clear that *mantra* is to be understood as co-extensive with the deity whose mantra it is.

n.119 The final verb for the last two lines varies significantly across different versions of the translation. D reads *gtong* ("devise" or "instigate"), K and K_Y read *btong* ("forsake"), while C and J have the synonymous *btang*. F has *bstod* ("praise"), S reads *ston* ("teach" or "reveal"), and *Notes on the Meaning* attests to *gtod* ("set forth"). This translation follows D, but the readings of F and S also seem plausible. Based on the general sense of the verse, the readings of C, J, K, and K_Y seem less likely, but are nonetheless syntactically and semantically valid.

n.120 The translation of this challenging verse is conjectural and influenced by the commentary in *Notes on the Meaning*.

n.121 Here the term *siddha* refers to the class of nonhuman beings, not accomplished practitioners.

n.122 This translation follows D and *Notes on the Meaning* in reading *'don*. H, N, and S read *'dod* ("desiring"), and F reads *'dzin* ("holding").

n.123 The Tib. term *me shel* is likely a translation of the Skt. *sūryakānta*, a kind of naturally occurring stone that is said to absorb sunlight and produce heat and fire. Indic literature similarly describes a *candrakānta*, a "moonstone" that absorbs moonlight to produce coolness.

n.124 F alone preserves the reading *skom*, "thirst." This term would make perfect contextual sense and, given its orthographic similarity to *snyom/s* as attested in other versions, is worth noting as a possible valid reading.

n.125 This translation follows F, H, N, and S in reading *lus che/chen* ("large body"). D reads *gzugs can* ("possessing the form"), while K and K_Y attest to the synonymous *lus can*.

n.126 This translation follows F, N, and S in reading *rab gtum*. D reads *rab tu*, which serves as a prefix for the final verb *'dzag*.

n.127 Tib. *gtsug phud gcig pa*. This figure is otherwise unidentified, but also appears in the *Vidyottama Tantra* where it is explicitly identified as a vināyaka. One might be tempted to identify this figure as Ekajaṭā/ī, but the name of this important deity is commonly translated into Tib. with *ral pa gcig ma*, a translation equivalent that was used in Tibetan translations from the time of the early translations. Additionally, the use of the masculine *pa* rather than the feminine *ma* argues against identifying this deity as Ekajatā/ī.

n.128 This translation follows F, N, and S in reading *sbrul* ("snake"). D reads *hrul* ("ragged").

n.129 This translation follows F, K, K_Y, N, S and *Notes on the Meaning* in reading *gsang sngas lam zhugs pa*. D reads *gsang sngags ma zhugs pa*, "not use his mantra."

n.130 In *The Tantra of the Blue-Clad Blessed Vajrapāṇi (http://read.84000.co/translation/toh498.htm)* (Skt. *Bhagavannīlāmbaradhara-vajrapāṇitantra*, Tib. *bcom ldan 'das phyag na rdo rje gos sngon po can gyi rgyud*), his mantra is given as *oṃ amṛtakuṇḍalī hana hana hūṃ phaṭ*.

n.131 Tib. *'gro lding ba*. The precise identification of this deity is elusive. According to Edgerton's *Buddhist Hybrid Sanskrit Dictionary*, Dramiḍa is a nāga king. However, the term *drāmiḍa* (with a long *ā*) is a general term for the Dravidian languages of South India, and is also translated into Tib. with *'gro lding*. That the term is meant to refer to a deity is supported by *Notes on the Meaning*,

which states that the three deities mentioned here are the heart-essence of Vajrapāṇi.

n.132 Tib. *bud med phal*. This translation follows the commentary given in *Notes on the Meaning*, where the term is glossed with *smad 'tshong*.

n.133 Tib. *bus pa'i gdon*. The translation is conjectural. *Notes on the Meaning* offers no comment here, and while the term appears in other Kriyātantras, none have extant Sanskrit witnesses.

n.134 *Syzygium jambos*.

n.135 *Ficus microcarpa*.

n.136 Flame of the Forest (*Butea monosperma*).

n.137 The cluster fig (*Ficus racemosa*).

n.138 Tib. *a pa mara*. Unidentified.

n.139 *Saraca asoca*.

n.140 Banyan (*Ficus benghalensis*).

n.141 Tib. *a mra sha*. Unidentified, but possibly the Mango tree (*Magnifera indica*).

n.142 Because a deity and its mantra are indivisible, this likely refers to an effigy of the deity associated with the offending mantra. It could also possibly refer to the practitioner wielding it. *Notes on the Meaning* does not specify, but it does describe the process of the effigy's destruction in some detail.

n.143 That is, Vajrapāṇi's feet.

n.144 *Notes on the Meaning* states that, in this case, the effigy is of the deity the mantrin is employing.

n.145 This translation follows H, N, and S, which do not attest to an instrumental particle after *'chang ba*.

n.146 *Notes on the Meaning* says this refers to nāgas and similar beings.

n.147 Tib. *rigs*. This could alternately mean "clan."

n.148 Tib. *phyogs*. *Notes on the Meaning* simply says this includes "regions (*yul*) such as the center and so forth."

n.149 According to *Notes on the Meaning*, this refers to the painting or physical image used in the rite.

n.150 This translation follows F, H, N, and S in reading *sa gzhi* as part of this line. It is not attested in D.

n.151 Tib. *klad kor*; Skt. *anusvāra*.

n.152 The translation follows H, K_Y, N, S, and *Notes on the Meaning* in reading *mi dger* instead of the D reading *mi dga'* ("not joyful").

n.153 This translation follows F, S, and *Notes on the Meaning* in reading *gsang sngags yi ge mchod*. D reads *gsang sngags yi ge mchod yi ge mchog*, "mantra's supreme syllables." *Notes on the Meaning* explains that this demonstrates that "earnest, respectful recitation is itself an offering pleasing to the nobles one because it is not possible in this context to offer mudrās and mantras, or to make mental or material offerings."

n.154 This translation follows D and *Notes on the Meaning* in reading *thogs pa med par 'gyur*. F, N, and S have *dogs pa med par 'gyur* ("becomes free of doubt").

n.155 *Notes on the Meaning* explains that this refers to siddhis that can be attained by people with both worldly and transcendent orientations.

n.156 Tib. *rnam par 'jig pa*. *Notes on the Meaning* glosses this with *ther zug ma yin pa*, "not everlasting."

n.157 *Notes on the Meaning* explains that the mind remains inclined toward liberation by giving up conceptual attachment to such contemptible results of accomplishment.

n.158 The Tib. term *skyes bu* (Skt. *puruṣa*) could refer to the Sāṅkya principle of *puruṣa*, part of an ontological binary with *prakṛti*, just above. That this is not the case is suggested by the commentary in *Notes on the Meaning*, which explicitly identifies *prakṛti* as the technical term of the Sāṅkhya school, while glossing *puruṣa* more generically to refer to one of the various terms, along with *ātman* and *māṇava*, used by those who believe in a truly existing self.

n.159 This verse shows similarities to verse 50 of Nāgārjuna's *Letter to a Friend* (Skt. *Suhṛllekha*; Tib. *bshes pa'i spring yig*, Toh 4182).

n.160 This translation follows D in reading *klu* ("nāga"). H, N, and S read *glu* ("song").

n.161 This translation follows F, H, N, and S in reading *bse*. D repeats *seng ge* ("lion").

n.162 This translation follows F, H, N, and S in reading *lha khang mchod rten 'dug nas rgyal ba'i gzugs*. D reads *lha khang mchod rten gdugs dang rgyal ba'i gzugs*, "a shrine, caitya, parasol, or image of the Victor."

n.163 This translation follows F and S in reading *me*. D reads *mi* ("a person").

n.164 Tib. *sa bon 'thung ba*. The precise meaning of this statement is unclear.

n.165 F, N, and S read *lus kyi nang nas/du bud med zhugs*, "a woman lives inside their body." It is quite possible this is the preferable reading.

n.166 This translation follows N, S, and *Notes on the Meaning* in reading *'dod lha'i mdangs 'phrog pa*. D reads *'dod lha'i mdas phog pa*.

n.167 There is considerable variation in this line. The translation here follows the reading *'dod la longs spyod* attested in D, F, and *Notes on the Meaning*. H, N, and S read *'dod lha'i longs spyod*, "pleasures of the gods of the desire realm." K and K_Y read *lus la longs spyod*, "physical pleasure."

n.168 F uniquely preserves the reading *mkha' la*, "in the sky," in place of *mkhas pas*, "by a learned person."

n.169 This reference could not be identified.

n.170 F, S and *Notes on the Meaning* read *rdo rje 'dzin pa nga la mchod*, "worship me, the vajra holder," and omit the term *'khor*, "retinue."

n.171 H, N, and S read *rang sngags lha*, "one's own mantra deity," instead of *gsang sngags lha* attested in D and other sources.

n.172 This is possibly a reference to the *Mahāsamaya Sūtra* (Toh 34: *'dus pa chen po'i mdo*), which is found within the Prajñāpāramitā section of the Kangyur.

n.173 This could refer to a number of texts of diverse genres, but the only one with this precise title is the *Maṅgalagāthā* (Toh 826: *bkra shis kyi tshigs su bcad pa*), which is found in the Tantra section of the Kangyur. It is also possible that this Tibetan phrase refers to any "auspicious verses."

n.174 This could be a reference to the Dharmacakra Sūtra (http://read.84000.co/translation/toh337.htm) (Toh 337: *chos kyi 'khor lo'i mdo*) or the *Dharmacakrapravartana Sūtra* (Toh 31: *chos kyi 'khor lo rab tu bskor ba'i mdo*).

n.175 This appears to be an abbreviated title and could refer to a number of texts, none of which stand out as the intended referent here.

n.176 The identification of this text is uncertain, but could be the *Tattvapradīpa* (Toh 423: *dpal de kho na nyid kyi sgron ma*).

n.177 The ritual practice of "donning armor" typically involves the visualized instantiation of mantra syllables at different points in the body.

n.178 *Notes on the Meaning* clarifies that it is the ritual substance that is to be washed. This text itself does not specify what is to be washed.

n.179 Leaves of the *Ficus religiosa*.

n.180 In this context, the term *gandharva* does not refer to the class of celestial beings, but to the being in the intermediate state waiting to enter the womb at the moment of conception, thereby initiating the beginning of life in a new body.

n.181 The precise meaning of this passage is unclear, but it is possible this refers to different aspects of the image represented in the painting.

n.182 Because a deity and its mantra are essentially identical, this could refer to the mantra or the deity appearing in the sky.

n.183 This translation follows K, K_Y, N, and S in reading *sbrengs*, "to arrange" or "measure out." D reads *sbring*, the meaning of which is not clear.

n.184 Tib. *legs bsrungs*, perhaps translating the Skt. *saṃrakṣa* or its equivalent. This phrase likely refers to the rites of protection a practitioner employs as a preliminary to esoteric rituals.

n.185 Tib. *bcings*. This term could also refer to death through restraint, hanging, or other means that involve binding, imprisonment, etc.

n.186 This translation follows F, N, and S in reading "wind" (*rlung*) in place of "snake" (*sbrul*), which already appeared in this list. "Wind" is preferable because, like bile, it is one of the three humors (*tridoṣa*) of traditional Indian medicine. The third humor is "phlegm," which is likely what is intended by the phrase "and so forth" (*la sogs pa*).

n.187 This translation follows F, which uniquely reads *ma snad pa* rather than the more widely attested but less plausible *ma smad pa*, "irreproachable."

n.188 The phrase "draw the samaya" is unclear, but likely refers to the main deity and/or maṇḍala to be employed in the rite. *Notes on the Meaning* does not

comment on this line.

n.189 This translation follows the Degé reading of "white clothes." H reads "red," and F, N, and S read "new."

n.190 As above, this likely refers to formal ritual procedures of protection.

n.191 There are multiple uṣṇīṣarājas, and many mantras associated with each.

n.192 What systems and traditions this statement may include is unclear. *Notes on the Meaning* comments that this line means one will attain the siddhis that are specified in those alternate systems.

n.193 The siddhi of eye ointment (*añjana*) refers to the preparation of an ointment that, when applied to the eyes, grants invisibility

n.194 This cryptic statement seems to indicate the person should not accept these offers, but continue offering the flesh for sale. *Notes on the Meaning* explains that the person should haggle until receiving the value they seek.

n.195 *Notes on the Meaning* explains that this refers to a person who has not completed the requisite stages of practice, or to one who has but did not receive authorization from the deity to engage in such an activity.

n.196 This translation follows S in reading *rig mchog*, and thus as a reference to the *Vidyottama Tantra*. D and other sources attest to *rigs mchog*, "sublime families." Both the *Subāhuparipṛcchā* and *Notes on the Meaning* reference the *Vidyottama Tantra* and *Mahābala*, separately and together.

n.197 The precise text being referenced here is unidentified. There are numerous esoteric works with *uṣṇīṣa* in the title, but this is perhaps a reference to a text of the *Uṣṇīṣavijaya* collection, about which see Toh. 594-98.

n.198 This could refer to either the *Mahābala Sūtra* (Toh 757: *'phags pa stobs po che zhes bya ba theg pa chen po'i mdo*) or the *Mahābala Tantrarāja* (Toh 391: *dpal stobs po che'i rgyud kyi rgyal po*)

n.199 Tib. *sha za ba*. Rather than referring to piśācas specifically, this adjectival phrase seems to refer to a category of beings, which *Notes on the Meaning* says includes rākṣasas and similar beings.

n.200 Here F, H, N and S read *mar me byug pa can*, "viscous lamps."

n.201 *Aquilaria agallocha*.

n.202 Tib. *sa bon 'byung ba*. *Notes on the Meaning* explicitly states that this refers to the emission of semen.

n.203 After this line the Degé version contains a line that appears to be out of order based on its location in the majority of versions consulted. The line *bsams nas phung bar yang mi 'gyur* is omitted here in F, H, K, K_Y, N, S, and *Notes on the Meaning*. It does, however, appear five lines later in the majority of those versions (it is absent altogether in F, and not commented on in *Notes on the Meaning*), and thus has been translated in that position here as well (see the next note).

n.204 This is the line that was seemingly out of place in the Degé version.

n.205 *Acacia sirissa*.

n.206 Olibanum (*Boswellia serrata*).

n.207 Unidentified.

n.208 Another term for olibanum.

n.209 *Punica granatum*.

n.210 As will be clarified below, the thumb is to be smeared with lac and oil as part of the rite. This application is echoed in a similar list found in the *Jayadrathayāmala*, an esoteric Śaiva text, about which see Frederick M. Smith, *The Self Possessed* (2006), p. 430. A similar list of reflective surfaces can also be found in Nāropā's *Sekoddeśaṭīkā*, where he cites the now-lost *Pratisenāvatāra Tantra* in listing the eight modes a *pratisenā* can appear: *pratisenāvatāratantre kila darpaṇakhaḍgāṅguṣṭhapradīpacandrasūryodakakuṇḍanetreṣv aṣṭasu [em. avastuṣu] pratisenāvatāra uktaḥ* (Carelli, ed.,1940, p. 49).

n.211 The Tibetan has been interpreted here as *gsal bar ston pas rtogs* instead of the attested *gsal bar ston par rtogs*.

n.212 *Notes on the Meaning* explains that "beyond time" refers to arhats and other realized beings who transcend the three times.

n.213 The Tibetan has been interpreted as *mi la gsal ston pa 'bab par mi 'gyur*, which is supported by F, rather than the more widely attested *mi yi gsal ston pa 'bab par mi 'gyur*.

n.214 *Notes on the Meaning* explains that the child, no older than sixteen, should be bathed, supplicate the deity, be ritually protected, be given offerings, wear clean clothes, and otherwise be ritually purified.

n.215 *Notes on the Meaning* states that "clean ash" is the ash left behind from a homa rite.

n.216 At this point *Notes on the Meaning* provides some additional detail on the rite as the author understood it. As the mantra is being recited, the practitioner dips their fingers into the ash of a homa fire and rubs it in or around the eye of the child while making the supplication that the child be blessed with divine sight.

n.217 The Tib. term *rgya skyegs khu ba* is often used to translate the Skt. *lākṣārasa*, or "lac secretion." It is unclear from what specific source the lac is procured.

n.218 This translation follows K and K_Y in reading *sa gzhag*. D and S read *sa btsags*.

n.219 Tib. *sku gzugs*. The text does not specify what the "image" is, but it is perhaps the principal deity of the maṇḍala selected to frame this divination rite. It is also possible that the Tib. term refers to the body of the child into whom the oracle will descend.

n.220 About these last two lines, *Notes on the Meaning* says that if there is doubt about whether or not the oracle actually descended, the mantrin should not recite mantras to malevolent worldly deities as they pose a danger to the life of the child serving as the vessel for the oracle.

n.221 "Mantra" is supplied for clarity, as it seems the most likely referent for the pronoun as given in the text. *Notes on the Meaning* says it is the deity that one is to focus on, but considering that mantra and deity are identical, this amounts to the same referent.

n.222 All versions of the Tib. translation are in agreement that ten is included twice in this list.

n.223 The "three belly folds" (Skt. *trivalī*) are a traditional aesthetic trope of beauty in Indic literature and the arts.

n.224 These words, rendered in transliterated Sanskrit in the Tibetan translation, mean "Seize! Possess!"

n.225 There is a significant degree of variation in the first two lines of this verse across the different versions of the Tibetan translation. As none produce an entirely satisfactory reading, this translation follows the Degé while acknowledging that other interpretations may be preferable.

n.226 About this, see n.176.

n.227 Unidentified.

n.228 Unidentified, but this may refer to a text associated with the deity Vajrāṅkuśa.

n.229 Conjectural for *rab tu 'dus pa'i mdo*. The full canonical title of this work (Toh 138 (https://read.84000.co/translation/toh138.html)) is *'phags pa 'dus pa chen po rin po che tog gi gzungs*.

n.230 *Butea frondosa* (Skt. *palāśa*).

n.231 "Stacked as a lion throne" is conjectural for *seng ge gdan gyi a+rka'am pa la sha'i yam shing*.

n.232 This translation follows *Notes on the Meaning* in reading *ngag* where all other extant versions of the Tibetan translation read *dag*, which appears to be a pervasive scribal error, as the set of eight is incomplete without *ngag*.

n.233 This translation follows F, H, N, S, and *Notes on the Meaning* in reading *mtho ris thar pa thob*. D omits *mtho ris* and instead reads *thar pa myur du thob* ("swiftly attain liberation").

n.234 This translation attempts to capture the pun of using the verbal form *gshegs* to describe both having "gone" (*gshegs*) on the eightfold path and the state of a thus-gone one (*de bzhin gshegs pa*) that is reached.

n.235 This translation follows F, H, N, and S in omitting *dge ba*. Degé reads *dge ba'i bsod nams*, "virtuous merit," which is redundant and so seems like the less plausible reading.

n.236 This translation follows C, F, N, and S in reading *bstod pa nam yang mi bya*. D reads *bstod pa rnams kyang mi bya*.

n.237 There is wide orthographic variance for this term, which here follows F, H, J, K, K_Y, and S in reading *sten/bsten*. The Degé attests to *bstan* ("instruct/advise"), which is a plausible reading, and F has *brtan* ("stable"), which is not as plausible.

n.238 *Notes on the Meaning* points us to the verses on practice sites located near the beginning of chapter 2 as the referent of this statement.

n.239 According to *Notes on the Meaning*, the "eight months" extend from the month of *kārttika* (October–November) until the month of *āṣāḍha* (June–July).

n.240 This translation follows C, H, K, and K_Y in reading *sngags pa* instead of *bsngags pa* ("to praise") as attested in D.

n.241 *Notes on the Meaning* clarifies that the rainy season is a difficult time to engage in more involved practices.

n.242 *Notes on the Meaning* points out that the rites listed in this line fall under the category of "enhancement rites" (Tib. *rgyas pa*; Skt. *pauṣṭika*). Thus the round pit is best used for two broad categories of rites: those of pacification (Tib. *zhi ba*; Skt. *śāntika*) and of enhancement. It also states that "invitation" refers to the homa rites used for inviting the presiding deity of a given ritual.

n.243 Though not stated explicitly, it is evident that the triangular and square pits are intended for aggressive rites (Tib. *mngon spyod*; Skt. *abhicāra*).

n.244 For this translation the genitive particle between *bu mo* ("girl") and *grong* ("village") has been omitted, as supported by F and *Notes on the Meaning*.

n.245 *Notes on the Meaning* explicitly states that the lotus-shaped pit is to be used for the fourth general category of rites, "enthralling" (Tib. *dbang*; Skt. *vaśīkaraṇa*).

n.246 *Notes on the Meaning* states that the cow dung is "pure" because it has not fallen on the ground, and thus is presumably free from dirt and other impurities.

n.247 Tib. *yum*. This term, literally meaning "mother," likely refers to the principal female deity associated with the clan or maṇḍala being employed in the rite. *Notes on the Meaning* does not offer a suggestion as to whom this might refer.

n.248 *Notes on the Meaning* states that the specific ritual substance is to be learned from the ritual manual being used.

n.249 The meaning of this phrase is elusive, and the translation conjectural. There is significant variation across versions of the Tibetan translation, offering the readings *me lce sgab/brgab/'gab/dga' nas 'phros*. This translation follows H and S in reading *'gab*.

n.250 Palāśa (*Butea frondosa*) is commonly known as Flame of the Forest because its flowers look like the flames of a fire.

n.251 Mahābala is the one of the ten "kings of wrath" (*krodharāja*).

n.252 About this enigmatic verse *Notes on the Meaning* says only that it is a proscription against such behaviors.

n.253 This reading follows D, F, and other versions. N, H, and S read *gsan nas phan gdags phyir ni longs spyod cig* ("Hearing this, please enjoy [this offering] so it may be of benefit").

n.254 Each of the following deities presides over a specific direction, giving us the following sequence: northeast (Iśāna), southeast (Agni), south (Yama), southeast (Nirṛti), west (Vāruṇa), northwest (Vāyu), and north (Kubera). For reasons that are not clear from the text, the eastern direction, governed by Indra, appears to have been left out. It is possible that the list begins with Indra (east) rather that Iśāna (northeast), but this would result in the latter being omitted from the list. Either way, one direction has been omitted.

n.255 This translation follows F, H, N, and S in reading *'byung po'i tshogs*. D reads *'byung po'i bdag po* ("lord of bhūtas").

n.256 The Tib. reads *rākṣasa* (*srin po*) here instead of the expected deity of the southwest. This is likely because the deity is mythologically associated with rākṣasas, and is often considered one himself.

n.257 In other words, in their current body and life.

n.258 Tib. *chos kyi sku*; Skt. *dharmakāya*. This translation follows the earlier usage of the term *dharmakāya* to refer to the corpus of Buddhist teachings, and not to ultimate reality as in the system of the three *kāyas* (Skt. *trikāya*).

n.259 This translation follows F, H, N, and S in reading *rigs ngan mi dang dud 'gror skye ba 'thob*. D reads *rigs ngan mi yi nang du skye ba 'thob* ("they will take rebirth among people of low caste").

n.260 This translation follows H, N, S and *Notes on the Meaning* in reading *dkon mchog gsum gyi gdung yang bsabs pa*. D reads *dkon mchog gsum gyi rgyud du snying nas skyes* ("develop conviction in the lineage of the Three Jewels").

n.261 This translation follows F, H, N, S, and *Notes on the Meaning* in reading *phan gnod byas pa'i de sdig mtha' mi rtogs*. Degé reads *phan dang gnod pa byas pa'i mtha' mi rtogs* ("one cannot fathom the benefit and harm that has been done").

n.262 *Notes on the Meaning* clarifies that "Māra's Foe" refers to the Buddha, and that these lines are to be understood to refer to all flowers that had been offered to the Three Jewels or any transcendent mantra deity.

n.263 The text uses a plural pronoun to mark the recipient of the food offerings, but the precise referent is uncertain. It could be that "Mara's Foe" is to be understood as plural in reference to all buddhas, or it can be understood as

glossed in *Notes on the Meaning*, which says this line refers to oblations offered to bhūtas, devas, and other deities as explained elsewhere in the root text.

n.264 This translation follows C, F, K, K_Y, N, H, S, and *Notes on the Meaning* in reading *mngon mtho bslab pa*. D reads *mngon mthong bslab pa* ("directly apparent precepts").

n.265 There are a number of variants in this verse across the different Tibetan versions. Thus, this translation is conjectural, and could plausibly be interpreted to say: "Why would anyone not venerate them, / [People] who are like only children."

n.266 *Notes on the Meaning* says that an "astonishing person" is one who is well versed in the five arts and sciences and works for the benefit of self and other in marvelous ways.

n.267 F uniquely reads *gdul bya'i don phyir khro la khro ba* ("For the sake of those to be tamed [they show] anger to the angry…").

n.268 This translation follows the Degé in reading *rjes su 'jug mdzad pa*. *Notes on the Meaning* and F read *rjes su chags mdzad pa*. The latter would result in the translation "Show a predilection for mantra forms / That are most suited to every being." In the commentary on the last two lines of this verse, *Notes on the Meaning* explains that the guides of mantra display miraculous forms—wrathful, peaceful, or otherwise—that satisfy the beings to be tamed.

n.269 According to *Notes on the Meaning*, this refers to the total number of verses (*śloka*) in which they were taught.

n.270 *Notes on the Meaning*, quoting the *Vidyottama Tantra*, enumerates them as: Vajramatī (*rdo rje'i blo gros ma*), Ghantā (*dril bu ma*), Kālī (*nag mo*), Aparājitā (*gzhan gyis mi thub ma*), Sundarī (*mdzes ma*), Vegā (*shugs*), *thog thag* (unidentified), *Satyā (conjecture: *bden ma*), *Suryā (conjecture: *nyi ma*), and *Vajradaṇḍā (*rdo rje'i dbyug pa ma*).

n.271 *Notes on the Meaning*, quoting *The Tantra of Vajrapāṇi's Initiation*, enumerates these as Susiddhi (*rab tu grub pa*), Mauli (*dbu rgyan rtse gsum*), Vajrakīlikīla (*va dz+ra ki li ki la*), Ratnakīlikīla, (*rin chen ki li ki la*), *Surūpa (conjecture: *gzugs legs*), *Vajrabindu (conjecture: *rdo rje thigs pa*), and *Vajralalita (conjecture: *rdo rje'i rol pa*).

n.272 These sixty-four are not enumerated in *Notes on the Meaning*.

n.273 *Notes on the Meaning* cites two sources here, *The Rite of Mahābala* and the *Vidyottama Tantra*, to enumerate this list of eight. There is no extant text titled *The Rite of Mahābala* (Tib. *stobs po che ′ i cho ga zhib mo*); however, the list below is found in the *Mahābalanāmamahāyānasūtra* (Toh 757/947: *′phags pa stobs po che zhes bya ba theg pa chen po′i mdo*). The list cited in *Notes on the Meaning* is: Kīlikīla (*ki li ki la*), Dramiḍa (*′gro lding*), Raktāṅga (*lus dmar*), Vajravidāraṇa (*rdo rje rnam par ′joms pa*), *rdo rje rgya chen* (unidentified), *snying po′i mchog* (unidentified), *sog med gtum po* (unidentified), and *dpal ldan zhi bar grags pa* (unidentified).

n.274 *Notes on the Meaning*, again quoting from *The Tantra of Vajrapāṇi's Initiation*, provides the following list: Vidyottama (*rig pa mchog*), Kuñjarakarṇa (*glang po′i rna ba*), Sumbha (*gnod mdzes*), *Bhīma (conjecture: *bsdigs su rung ba*), *Hārita (conjecture: *′phrog byed*), and Vajrapāśa (*rdo rje′i zhags pa*).

n.275 *Notes on the Meaning* clarifies that this refers to the large numbers of deities that are aligned with the vidyā kings.

n.276 This translation follows D and most versions in reading *spyan ras gzigs kyis gsang sngags bye ba phrag / gsum dang de bzhin ′bum phrag lnga rnams bshad*. H, N, and S read *spyan ras gzigs kyi gsang sngags …*, resulting in the reading "the mantras of Avalokiteśvara." While this is a plausible reading, it is more likely that Avalokiteśvara is the grammatical subject as he is the head of the lotus clan, and thus would teach a different set of mantras than Vajrapāṇi, head of the vajra clan.

n.277 This translation follows the Degé reading *de yi ming can dkyil ′khor dam pa gsungs*. H, N, and S read … *dam pa gsum*, "the three sublime maṇḍalas…."

n.278 There appear to be only six names listed here. *Notes on the Meaning* clarifies that the seven include the six forms of Amoghapāśa mentioned in this verse plus Hayagrīva from the previous verse. An alternate reading is also possible: rather than the "seven forms of Amoghapāśa," the text could be interpreted to say "seven forms [of Avalokiteśvara] have been taught," in which case Amoghapāśa would be the seventh in the list.

n.279 This translation follows H, N, and S in reading *gos dkar can ma* as a translation of Pāṇḍaravāsinī alone. D reads *gos dkar spyan ma*, which would translate two names, Pāṇḍaravāsinī and Locanā. As indicated in *Notes on the Meaning*, these lines are supposed to contain the names of eight "mothers" of the lotus clan, but if D were followed there would either be nine names, or *grags ldan*, here translated as Yaśovatī, would need to be read as an adjective ("famed") of Bhṛkuṭī. This solution is less plausible because Locanā is typically associated

with the tathāgata clan, whereas Yaśovatī generally belongs to the lotus clan.

n.280 Conjectural for *rnam gzigs*.

n.281 Both the term *'og pag can* and the context that follows support understanding this figure as the female deity Mekhalā, despite the fact that many of the Tibetan versions use the male adjective *bdag po* to describe her. F and *Notes on the Meaning* are clear in citing this line with the expected feminine term *bdag mo*.

n.282 *Notes on the Meaning* indicates that with this reference to Mekhalā, the text switches its focus from the lotus clan of Avalokiteśvara and Hayagrīva to the "enriching clan" (*rgyas pa'i rigs*), which is synonymous with the jewel (*ratna*) clan.

n.283 According to *Notes on the Meaning*, "his wife" is Hārītī.

n.284 *Notes on the Meaning* states that this refers to Maṇibhadra.

n.285 *Notes on the Meaning* identifies this figure as Vaiśravaṇa.

n.286 According to *Notes on the Meaning*, the latter half of this verse indicates that there are some things taught in esoteric scriptures that do not fall neatly into the four families, but instead are rites that were taught by people of faith in the presence of the buddhas. Such rites fall outside the four-family paradigm, but are implicitly assumed to be valid because they were taught in the presence of buddhas.

n.287 *Notes on the Meaning* says this refers to the four stages of realization on the śrāvaka path—stream enterer, once-returner, non-returner, and arhat—which are divided into the stages of entering it and then maintaining it. Thus they are referred to as the "four pairs," eight persons.

n.288 This translation follows the reading *tshul 'chos 'jungs pa* found in D and supported by *Notes on the Meaning*; H, N, and S read *tshul khrims 'jungs pa* ("hypocritical in their discipline").

n.289 The Tib. term here, *nor lha'i bu*, could refer to a few different deities. The choice to use Vāsudeva is based on the gloss in *Notes on the Meaning*, which says it is another name for Viṣṇu, and the fact that *nor lha'i bu* is the translation of Vāsudeva recorded in the *Mahāvyutpatti*.

n.290 This translation follows D and *Notes on the Meaning* in reading *mdo sde* ("scriptures"); H, N, and S read *rdo rje* ("vajra").

n.291 Though called the "eight instructions" (*brgyad po bstan pa*), this list is nearly identical to the list of eight major worldly siddhis that appears in Buddhist and non-Buddhist literature. Though too lengthy to cite here, *Notes on the Meaning* offers an illuminating, detailed commentary on each of these eight instructions and their benefits.

n.292 That is, those described as "supreme" in the previous verse.

n.293 This verse employs a triad of terms drawn from Āyurveda, the classical system of Indian medicine. Here the text is equating each of the three levels of attainments mentioned in the previous verse with the three primary qualities of the mind that are core to Āyurvedic thought: clarity (*sattva*), passion (*rajas*), and dullness/torpor (*tamas*). Of these three, only *sattva* is not named explicitly, but rather is described through the qualities associated with it: strength of mind, spiritual enthusiasm, and the observance of austere religious practices. *Rajas* is translated by the Tib. term *rdul*, while *tamas* is directly translated with *mun pa*. Thus, when reading this verse it is necessary to know that the passion and dullness mentioned here are not precisely synonymous with those counted among the three poisons of Buddhist thought, but rather refer, along with clarity, to the three inherent and natural qualities of mind that collectively serve as the basic constituents of physical and mental health as articulated systematically in the literature of Āyurveda.

n.294 *Notes on the Meaning* states that this refers to the different mantra deities, both those that are pure, such as the buddhas, and those that are impure, such as yakṣas, and the like.

n.295 There is considerable variation across the different versions of the Tibetan translation, with some versions reading the masculine *rgan po* ("elderly men"), and others the feminine *rgan mo* ("elderly women"). Since it is impossible to know which is the most likely reading, and since the masculine form can be read as inclusive of women, we have used the nongendered "elderly" here.

n.296 *Notes on the Meaning* defines "solemn activity" as mantra recitation, reading scripture, casting caityas, performing worship, and other kinds of virtuous acts.

n.297 This translation follows D in reading *bsags*; H, N, and S read *gnas* ("persist").

n.298 Though the terminology used in this line is generally consistent across the versions of the Tibetan translation, this English translation follows the specific syntax provided in F, H, N, S and *Notes on the Meaning*.

n.299 This translation follows F, H, N, S, and *Notes on the Meaning* in reading *bsod nams*. D reads *gsang sngags* ("mantra").

n.300 This list of seven elements of sovereignty is most famously enumerated in Kauṭilya's *Arthaśāśtra*: a king, minister, realm, fort, treasury, army, and allies. *Notes on the Meaning* provides a slightly different list: a fort, loyal and capable ministers, a ship, wealth, an elephant, a horse, and an army.

n.301 *Notes on the Meaning* lists the following seven factors and aligns them with the seven mentioned in the first half of the verse: morality (the fort), diligence (the ministers), patience (the ship), faith (wealth), a mind that aspires to perfect and complete awakening (the elephant), not using one's own mantra to disrupt or otherwise weaken the mantras of others (the horse), and forsaking laziness (the army).

n.302 This translation follows F, H, N, and S and *Notes on the Meaning* in reading the final line as *ldan par 'gyur na sdog pa 'dul bar byed*. D reads *ldan na dngos grub dam pa'ang thob par 'gyur* ("when they possess them, they will achieve the sublime siddhis").

n.303 *Notes on the Meaning* states that these instructions are for someone new to the performance of the rite.

n.304 Tib. *dpal gyi phug*. According to *Notes on the Meaning*, this is the proper name of a specific subterranean realm, but no additional evidence could be located to confirm this or its potential Sanskrit name.

n.305 *Notes on the Meaning* states that "nocturnal activities" consist of practices that take place in charnel grounds, such as animating corpses.

n.306 Tib. *sa bdag*; Skt. *bhūmipati*. *Notes on the Meaning* explains that this term refers to worldly kingship.

n.307 All of the following procedures are treatments for poisoning and the ingestion of intoxicants. *Notes on the Meaning* offers brief descriptions of some of these practices.

n.308 F and S read *rnam par bzlas* ("recite") instead of *rna bar bzlas* as found in D and supported by *Notes on the Meaning*.

n.309 This translation is conjectural. *Notes on the Meaning* says that this refers to setting mantra syllables on or around an afflicted eye, and continuously staring with the eye open.

n.310 This translation, which follows S, is tentative as portions of this line appear corrupt and no version offers a clear reading. *Notes on the Meaning* does not comment on this part of the line.

n.311 Tib. *yan lag gzhig pa*. The meaning of this statement is uncertain, thus the translation is conjectural.

n.312 Tib. *klu la bstan pa*. Both *Notes on the Meaning* and F preserve an alternate reading that sheds light on this enigmatic phrase. They read *klu rnams gzhig pa*, "destroying nāgas," which *Notes on the Meaning* explains to mean "displaying (*bstan pa*) the mudrā of a snake's head and the like in order to subjugate malevolent nāgas."

n.313 Tib. *dug gi rgyud*; Skt. *viṣatantra*. There are a number of chapters of texts or entire works that could fall into this category. Most notable are the non-Buddhist Gāruḍa tantras, which are alternatively known as *viṣatantras*. *Notes on the Meaning* references the Gāruḍa tantras in the commentary on this section. For more on tantric medicine, treatments for snakebites and poisoning, and the Gāruḍa tantras, see Slouber (2017).

n.314 *Notes on the Meaning* points out that the total count adds up to 81 not 80, but argues that this is not a mistake insofar as the additional one can be counted among the crossbreeds. The division of snakes into eighty types with five subcategories is a traditional classificatory scheme in Indic medical literature, going as far back as at least the *Suśrutasaṃhitā* (5.4.9), a surgical treatise dating arguably to the turn of the Common Era. The five subcategories recorded there are similar, but not the same as those found here: hooded (*darvīkara*), spotted (*maṇḍalin*), striped (*rājimat*), nonvenomous (*nirviṣa*), and crossbreeds (*vaikarañja*).

n.315 This translation follows a variant found in F and attested in *Notes on the Meaning*: *sbal pa go dha*. This variant includes a transliteration of the Skt. term *godha*, which is distinct from "frog" (Tib. *sbal pa*), and which *Notes on the Meaning* clarifies is a poisonous lizard-like creature. Most versions of the Tibetan translation read *sbal pa'i mgo*, "frog's head," but this is likely an emendation by later Tibetan editors who believed *go dha* was a scribal error.

n.316 Here the Tib. reads "eight-faced" (*kha brgyad*), which *Notes on the Meaning* specifies is a type of poisonous spider.

n.317 This translation follows the text as reported in *Notes on the Meaning*: *dug bdo ba*. D reads *dug mod*; C, J, K, K_Y, and S read *dug mdo*; and F reads *dug bod*.

n.318 This translation follows D in reading *sngangs pa*, which is supported by *Notes on the Meaning*. F, H, and S read *sngags pa* ("mantrin"). *Notes on the Meaning* adds that venomous creatures bite people when they are startled by the sound of drums and so forth.

n.319 This translation follows F, H, N, and S in reading *char babs*. D reads the similar phrase *chu babs* ("water falls").

n.320 This line does not appear in F, H, N, or S, but is attested in *Notes on the Meaning*.

n.321 This translation follows D and *Notes on the Meaning* in reading *mya ngan*. H, N, and S read *mi ngan* ("a bad person").

n.322 Though the root text seems to refer to the male Vajrāṅkuśa, it does not in fact specifically clarify if the deity is male or female. *Notes on the Meaning*, however, attests to *rdo rje lcags kyu ma*, indicating the female Vajrāṅkuśī. Both a male Vajrāṅkuśa and female Vajrāṅkuśī appear elsewhere in the esoteric Buddhist pantheon, making it a challenge to determine precisely which one is being referred to in the root text. There is also the possibility that *Notes on the Meaning* contains a scribal or editorial error, mistaking the well-attested reading of the root text, *rdo rje lcags kyu 'am* ("Vajrāṅkuśa or…"), for *rdo rje lcags kyu ma*. Thus the use of Vajrāṅkuśa here is conjectural.

n.323 This translation follows D and other versions in reading *me*. H, N, and U read *mi* ("humans"). *Notes on the Meaning* also reads *mi*, but there is nothing in the commentary itself to confirm if this is a valid reading or a scribal corruption. Preceding the word for "wind" (Tib. *rlung*), "fire" makes more sense contextually.

n.324 This is a reference to Śiva and the famous myth of his destruction of the three asura cities.

n.325 Tib. *nor bdag*. *Notes on the Meaning* identifies this as Kubera.

n.326 Vaiśravaṇa, according to *Notes on the Meaning*.

n.327 That is, Indra, whose mount is the celestial elephant Airāvaṇa.

n.328 This translation follows F, H, N, and S in reading the genitive *gdon gyi* instead of the instrumental *gdon gyis* attested in the other versions.

n.329 This translation follows H, N, S, and *Notes on the Meaning* in reading *rig gsum*. D reads *rigs gsum* ("three clans/families"). *Notes on the Meaning* adds that this line and the next refer to the Buddha. It explains the "three knowledges" to

be the highest states of morality, thought, and insight; the "three existences" to refer to the three realms; the "three faults" to be desire, aversion, and ignorance; and the "three paths" to be the three vehicles.

n.330 This translation follows F, H, N, and S in reading *bdag nyid chen po* without the genitive particle reported in D and other versions.

n.331 Tib. *rdo rje 'chang*; Skt. *vajradhara*. Though this term is often intended as the name of the esoteric buddha Vajradhara, here it is likely meant as an epithet of Vajrapāṇi, and so has been translated as such.

n.332 "Yakṣas" is repeated in every version of the Tibetan translation consulted.

n.333 This description echoes Vajrapāṇi's earliest role in the Buddhist pantheon as the club-wielding (*vajra-pāṇi*) yakṣa bodyguard of the Buddha. Numerous works of early Buddhist art, especially statuary from the Gandhāra region, depict him in this manner.

n.334 *Notes on the Meaning* states that this refers to Vajrapāṇi as the Brahmanical deity Viṣṇu.

n.335 D, along with most other versions, reads *gzhal med theg pa*, while H, N, and S have *gzhal med khang*. In either case, this phrase has been interpreted as a translation of *vimāna*, a "flying palace" of the type that is frequently used by divinities in Indic literature.

n.336 Of all the canonical translations of the *Subāhuparipṛcchā Tantra*, the Phukdrak version alone includes a translator's colophon. For the reasons mentioned in the introduction there is reason to doubt its accuracy, but it is a notable variant nonetheless. It reads, "This was translated by the great Indian preceptor, the accomplished Buddhaguhya, and the great and learned translator of the Wé clan, Mañjuśrīvarman."

b.

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g. # GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS *Attested in source text*
This term is attested in the Sanskrit manuscript used as a source for this translation.

AO *Attested in other text*
This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.

AD *Attested in dictionary*
This term is attested in Tibetan-Sanskrit dictionaries.

AA *Approximate attestation*
The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship is attested in dictionaries or other manuscripts.

RP *Reconstruction from Tibetan phonetic rendering*
This term is a reconstruction based on the Tibetan phonetic rendering of the term.

RS *Reconstruction from Tibetan semantic rendering*
This term is a reconstruction based on the semantics of the Tibetan translation.

SU *Source Unspecified*
This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 age of strife

rtsod pa'i dus

རྩོད་པའི་དུས།

kaliyuga

The last and worst of the four ages (*yuga*), the present age of degeneration.

g.2 Agni

me

མེ།

agni

The Brahmanical god of fire; also the deity who governs the southeastern direction.

g.3 Airāvaṇa

sa srung bu

ས་སྲུང་བུ།

airāvaṇa

The name of Indra’s elephant.

g.4 Amitābha

’od dpag med

འོད་དཔག་མེད།

amitābha

The buddha of the western buddhafield of Sukhāvatī, he is also known as Amitāyus.

g.5 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

The buddha of the western buddhafield of Sukhāvatī, he is also known as Amitābha.

g.6 Amoghapāśa

don yod zhags pa

དོན་ཡོད་ཞགས་པ།

amoghapāśa

“Unfailing Noose,” a prominent emanation of Avalokiteśvara in esoteric literature. The *Amoghapāśakalparāja*, a Kriyātantra, is dedicated to his rites.

g.7 Amṛtakuṇḍalin

bdud rtsi thab sbyor

བདུད་རྩི་ཐབ་སྦྱོར།

amṛtakuṇḍalin

A vidyā king (*vidyārāja*) of the vajra clan.

g.8 apsaras

lha yi bu mo

ལྷ་ཡི་བུ་མོ།

apsaras

A class of female celestial beings known for their great beauty.

g.9 arhat

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

One who has achieved the fourth and final level of attainment on the śrāvaka path, and who has attained liberation with the cessation of all mental afflictions.

g.10 asura

lha min

ལྷ་མིན།

asura

A class of nonhuman beings that are engaged in a perpetual war with the gods (*deva*) for possession of the nectar of immortality. In Buddhist cosmology, they count as one of the six classes of beings and are tormented by their intense jealousy of the gods.

g.11 asurī

lha min bu mo

ལྷ་མིན་བུ་མོ།

asurī

A female asura.

g.12 austerities

dka′ thub

དཀའ་ཐུབ།

tapas

Harsh, often extreme practices that can include deprivation and physical mortification. Such practices are typically rejected in the Buddhist "middle way." The term can be used in a more positive sense to refer to the hardships of practice one must endure to reach liberation.

g.13 Avalokiteśvara

spyan ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara

A prominent bodhisattva and buddha of the Mahāyāna pantheon, he is considered the embodiment of compassion. In esoteric literature, he presides over the lotus clan (*padmakula*).

g.14 Avīci Hell

mnar med

མནར་མེད།

avīci

The lowest of all hell realms (Skt. *naraka*). The worst possible place for rebirth.

g.15 Bhṛkuṭī

khro gnyer can

ཁྲོ་གཉེར་ཅན།

bhṛkuṭī

A vidyā queen (*vidyārājñī*).

g.16 bhūta

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:
This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva

(also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.17 bodhicitta

byang chub sems

བྱང་ཆུབ་སེམས།

bodhicitta

The resolve (*citta*) to reach awakening (*bodhi*). Often this includes the motivation to help all beings reach awakening.

g.18 Born from a Topknot

gtsug nas phyung

གཙུག་ནས་ཕྱུང་།

—

A vināyaka.

g.19 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:
A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are "Lord of Sahā World" (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.20 brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa

A member of the highest class in the Indian caste hierarchy, which is most closely associated with religious vocations.

g.21 Buddhaguhya

sangs rgyas gsang ba

སངས་རྒྱས་གསང་བ།

buddhaguhya

An Indian master from the eighth century who was a prolific commentator, especially on works of the Kriyā-, Caryā-, and Yogatantra classes.

g.22 caitya

mchod rten

མཆོད་རྟེན།

caitya

A shrine or other structure used as a focal point for offerings. When these contain relics of a buddha or other realized beings, they are more commonly called *stūpas*.

g.23 Caṇḍālī

gtum byed ma

གཏུམ་བྱེད་མ།

caṇḍālī

A frequently invoked deity in esoteric Buddhist literature, her name references one of the lowest castes in Indian society.

g.24 Candra

zla ba

ཟླ་བ།

candra

The deified moon.

g.25 chāya

grib non

གྲིབ་ནོན།

chāya

“Shadow”; a type of harmful being believed to be the source of disease and mental illness.

g.26 creatures of the night

mtshan mo rgyu ba

མཚན་མོ་རྒྱུ་བ།

niśācara

A generic term for a range of beings that includes both animals and spirits of various types.

g.27 Daityendra

lha min dbang po

ལྷ་མིན་དབང་པོ།

daityendra

A king of the asuras.

g.28 Dangling Locks

gtsug ʼphyang

གཙུག་འཕྱང་།

—

The general of the One-Tooth clan according to *The Tantra of Subāhu's Questions*.

g.29 desire realm

ʼdod paʼi khams

འདོད་པའི་ཁམས།

kāmadhātu

One of the three realms of saṃsāra, it is traditionally comprised of six realms of its own, from the hell realm to the realm of the gods, including the human realm. Rebirth in this realm is characterized by intense cravings via the five senses and their objects.

g.30 deva

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings

of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the material and immaterial realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.31 Devendra

lha yi dbang po

ལྷ་ཡི་དབང་པོ།

devendra

An epithet of Indra.

g.32 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

The cultivation of morally virtuous and disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. Often the term is used in relation to the maintenance of formal vows.

g.33 Dramiḍa

'gro lding ba

འགྲོ་ལྡིང་བ།

dramiḍa

An esoteric deity associated with Vajrapāṇi, sometimes identified as a nāga king.

g.34 dūtī

pho nya mo

ཕོ་ཉ་མོ།

dūtī

A class of nonhuman female beings (masc. *dūta*); the name literally means "messenger," which implies that these beings can be employed as messengers through magical rites.

g.35 eightfold path

yan lag brgyad lam

ཡན་ལག་བརྒྱད་ལམ།

aṣṭāṅgamārga

Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

g.36 Ekajaṭā

ral pa gcig ma

རལ་པ་གཅིག་མ།

ekajaṭā

A vidyā queen (*vidyārājñī*).

g.37 five deeds with immediate consequences

mtshams med lnga po

མཚམས་མེད་ལྔ་པོ།

pañcānantarya

Five actions that bring immediate and severe consequences at death, so that the person who commits them will take rebirth in the lower realms directly after they die. The five are: patricide, matricide, killing an arhat, intentionally injuring a buddha, and causing a schism within the saṅgha.

g.38 five secondary deeds with immediate consequences

mtshams med nye lnga

མཚམས་མེད་ཉེ་ལྔ།

pañcopānantarīya

A subsidiary set of actions that bring immediate and severe consequences at death, so that the person who commits them will take rebirth in the lower realms directly after they die. These five are: damaging a caitya, killing a bodhisattva, violating a nun or woman who has exhausted her afflictions, killing a novice student, and stealing from the saṅgha.

g.39 four lords of the world

'jig rten bdag po bzhi

འཇིག་རྟེན་བདག་པོ་བཞི།

caturlokapati

Notes on the Meaning glosses them only as "great kings," but this term could refer to a number of Brahmanical deities or the deities that govern the cardinal directions.

g.40 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྡིང་།

garuḍa

Definition from the 84000 Glossary of Terms:
In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.41 Gaurī

dkar sham

དཀར་ཤམ།

gaurī

A vidyā queen (*vidyārājñī*).

g.42 graha

gdon

གདོན།

graha

A class of nonhuman beings able to enter and possess the human body. They are often explicitly associated with astrological forces, have a harmful effect on physical and mental health, and are specifically said to cause seizures and insanity. Often this term is used to broadly refer to multiple classes of beings that can affect a person's physical and mental health.

g.43 Great Flower Array

me tog cher bkod pa

མེ་ཏོག་ཆེར་བཀོད་པ།

—

A vighna/vināyaka.

g.44 guhyaka

gsang ba

གསང་བ།

guhyaka

A subclass of yakṣas, but often used as an alternative name for yakṣas.

g.45 Hayagrīva

rta mgrin

རྟ་མགྲིན།

hayagrīva

An important wrathful deity of the lotus clan. Hayagrīva is also a deity in the Brahmanical pantheon.

g.46 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་ཅུ་རྩ་གསུམ།

trāyastriṃśa

The second heaven of the desire realm, located above Mount Meru and reigned over by Śakra (Indra) and thirty-two other gods.

g.47 heruka

khrag 'thung ba

ཁྲག་འཐུང་བ།

heruka

A type of bloodthirsty, charnel ground-dwelling being considered threatening to people and practitioners. In the higher classes of Buddhist tantra, the central deity of many maṇḍalas takes the form of a heruka.

g.48 homa

sbyin sreg

སྦྱིན་སྲེག

homa

The casting of a prescribed offering into a ritual fire. The practice of homa is first attested in pre-Buddhist Vedic literature, and serves as a core, pervasive ritual paradigm in exoteric and esoteric rites in both Buddhist and non-

Buddhist traditions into modern times. In Buddhist esoteric rites, the ritual offerings are made repeatedly, with each offering accompanied by a single repetition of the respective mantra.

g.49 Indra

dbang phyug

དབང་ཕྱུག

indra

A Vedic god who, along with Brahmā, first exhorted Śākyamuni to teach the Dharma. Indra's importance in the Brahmanical pantheon was eventually eclipsed by Viṣṇu. In Buddhist literature he is also known by the name Śakra.

g.50 interdependence

rten 'brel

རྟེན་འབྲེལ།

pratītyasamutpāda

A mode of describing the relative nature of phenomena, in which each phenomenon arises in dependence upon causes and conditions. In many contexts, the term refers specifically to the twelve links of interdependent origination that describe the process of being bound in cyclic existence: ignorance, formation, consciousness, name and form, the six sense bases, contact, feeling, craving, appropriation, becoming, birth, and old age and death.

g.51 Jambhala

dzam bha la

ཛམ་བྷ་ལ།

jambhala

A yakṣa king associated with the attainment of wealth.

g.52 kaṭapūtana

lus srul po

ལུས་སྲུལ་པོ།

kaṭapūtana

A class of nonhuman beings that are typically revolting and putrid in appearance and are a specific threat to the well-being of children.

g.53 Kīlikīla

kI li kI la

ཀི་ལི་ཀི་ལ།

kīlikīla

An esoteric deity, often included in the class of wrathful (*krodha*) deities.

g.54 Kriyātantra

bya ba'i rgyud

བྱ་བའི་རྒྱུད།

kriyātantra

A class of tantric scripture that generally features elaborate rites directed toward both mundane goals—such as health, prosperity, and protection—and to the ultimate goal of liberation. In this class of tantra, the practitioners do not identify themselves with the deity as in other classes of tantra, but rather seek their power, assistance, and intervention in pursuit of their goals. The *Mañjuśrīmūlakalpa* and *Amoghapāśakalparāja* exemplify this class of tantra.

g.55 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

The royal, noble, or warrior class in the caste hierarchy of India.

g.56 Kubera

lus ngan

ལུས་ངན།

kubera

Lord of yakṣas and deity of wealth, he is the guardian king of the northern direction, ruling from his city of Aḍakavatī. He is also known as Vaiśravaṇa.

g.57 Kumbhāṇḍa

grul · grul bum

གྲུལ། · གྲུལ་བུམ།

kumbhāṇḍa

A class of nonhuman beings that are so-named for having "testicles" (*aṇḍa*, "egg" being used euphemistically) that are as large as "pots" (*khumba*). In Buddhist cosmology they are subordinate to the king of the south, Virūḍhaka.

g.58 Lord of Yakṣas

gnod sbyin bdag po

གནོད་སྦྱིན་བདག་པོ།

yakṣādhipati

An epithet for Vajrapāṇi, who is also referred to as the *yakṣasenāpati*, the "yakṣa general."

g.59 lotus clan

pad+ma'i rigs

པདྨའི་རིགས།

padmakula

One of the three, four, or five clans into which esoteric Buddhist deities are organized. In Kriyātantra literature, the head of this clan is Avalokiteśvara.

g.60 magical device

'khrul 'khor

འཁྲུལ་འཁོར།

yantra

A magical diagram; any mechanical tool or device.

g.61 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

An epithet of Śiva that is widely used in Buddhist sources.

g.62 mālā

phreng ba

ཕྲེང་བ།

mālā

A string of beads, much like a rosary, that is used to count recitations of mantra. The beads may be made from seeds, gemstones, shells, or other natural substances, which are often specifically selected for the mantra deity being recited or the intended purpose of the rite.

g.63 Maṇibhadra

nor bu bzang po

ནོར་བུ་བཟང་པོ།

maṇibhadra

A wealth deity.

g.64 Maṇicara

nor spyod

ནོར་སྤྱོད།

maṇicara

The name of a yakṣa

g.65 mantra

gsang sngags

གསང་སྔགས།

mantra

A syllable or phrase used in esoteric rites to invoke a deity and its power for the purposes of both worldly aims and liberation.

g.66 mantrin

sngags pa

སྔགས་པ།

mantrin

Literally "one who has mantra," this term is used to refer to practitioners specifically engaged in mantra recitation and other esoteric practices.

g.67 māra

bdud

བདུད།

māra

A class of beings portrayed as the primary adversaries and tempters of people who vow to take up the religious life. They can be understood to perpetuate the illusion that keeps beings bound to the world and worldly attachments and the mental states those attachments elicit.

g.68 mātṛkā

ma mo

མ་མོ།

mātṛkā

"Mothers"; a class of female spirits common to both the Buddhist and Brahmanical pantheon. They are typically eight in number.

g.69 Mekhalā

'og pag ma

འོག་པག་མ།

mekhalā

A vidyā queen (*vidyārājñī*).

g.70 mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

An emblem, symbol, or gesture of esoteric significance related to specific deities or ritual acts.

g.71 nāga

klu

ཀླུ།

nāga

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.72 Nandika

dga' byed

དགའ་བྱེད།

nandika

A prominent yakṣa.

g.73 Nirṛti

srin po

སྲིན་པོ།

nirṛti

The deity governing the eastern direction.

g.74 Niśācarapati

mtshan mo rgyu dbang

མཚན་མོ་རྒྱུ་དབང་།

niśācarapati

Notes on the Meaning identifies this deity as a yakṣa general, but the name is also used as an epithet of Śiva.

g.75 oblation

gtor ma

གཏོར་མ།

bali

A food offering made to a deity or spirits; such an offering may be varied and elaborate, or may be a simple sacrificial cake.

g.76 observances

brtul zhugs

བརྟུལ་ཞུགས།

vrata

Specific behavioral prescriptions, often time-delimited, that are adopted in esoteric Buddhist practices. They differ from rite to rite, and practice system to practice system.

g.77 ojohāra

mdangs 'phrogs

མདངས་འཕྲོགས།

ojohāra

"Vitality thief"; a class of nonhuman beings believed to be the cause of disease.

g.78 One-Braid

gtsug phud gcig pa

གཙུག་ཕུད་གཅིག་པ།

—

A vighna/vināyaka.

g.79 oracle

gsal bar ston pa

གསལ་བར་སྟོན་པ།

prasenā

An oracular spirit that can be summoned into a reflective object or made to take possession of a human medium, typically a young child.

g.80 ostāraka

gnon po

གནོན་པོ།

ostāraka

A class of nonhuman beings associated with disease and mishaps.

g.81 Pañcarakṣā

gzungs chen grwa lnga

གཟུངས་ཆེན་གྲྭ་ལྔ།

pañcarakṣā

The term used to describe both the scriptures and the deities of the "five protectress goddesses" popular in the Mahāyāna-Vajrayāna tradition. The five goddesses are Mahāpratisarā, Mahāsāhasrapramardanī, Mahāmāyūrī, Mahāśītavatī, and Mahāmantrānusāriṇī.

g.82 Pāñcika

lngas rtsen

ལྔས་རྩེན།

pāñcika

A prominent yakṣa.

g.83 paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

An imprecise term that is difficult to translate, it designates people of different gender statuses and a diverse array of physiological and behavioral conditions related to gender and sexuality.

g.84 Pāṇḍaravāsinī

gos dkar spyan ma

གོས་དཀར་སྒྲུབ་མ།

pāṇḍaravāsinī

A vidyā queen (*vidyārājñī*).

g.85 Paśupati

gu lang

གུ་ལང་།

paśupati

"Lord of All Animals," an epithet of Śiva.

g.86 piśāca

sha za

ཤ་ཟ།

piśāca

A class of nonhuman beings traditionally associated with the consumption of meat and flesh, alcohol, and other impure or taboo substances, especially when those substances are in the form of refuse, human waste, and carrion. They are said to live in forests, mountains, and other wild places, or near charnel grounds and sites where refuse is deposited, sites that are typically on the margins of society. Piśācas are generally considered threatening, and are closely associated with the transmission of disease.

g.87 Pitāmaha

mes po

མེས་པོ།

pitāmaha

An epithet of Brahmā.

g.88 pitṛ

mtshun

མཚུན།

pitṛ

The spirits of deceased ancestors who need to be regularly appeased through ritual offerings of food. The term *preta* is a derivation of *pitṛ*.

g.89 poṣadha

gso sbyong

གསོ་སྦྱོང་།

poṣadha

While this term most often refers to the fortnightly ceremony during which monastics gather to recite the prātimokṣa vows and confess faults and breaches, in the Kriyātantras and other esoteric texts, the term is used in the more general sense of a prescriptive ritual fast and period of abstinence that precedes the performance of many rites. This typically lasts between one and three days, and is to be performed by any practitioner, lay or monastic.

g.90 prakṛti

rang bzhin

རང་བཞིན།

prakṛti

A fundamental ontological principle of the non-Buddhist Sāṅkhya tradition. *Prakṛti* is the undifferentiated potentiality that contains all possible transformations of thought and matter. It can either persist in an unmanifest or manifest state, manifesting only when it comes into contact with the second fundamental Sāṅkya principle, *puruṣa*, a basic mode of timeless awareness. When these two come into contact, the internal complexities of cognition and perception and the external complexities of the material world progressively unfold, thereby creating the known universe.

g.91 prātimokṣa

so so thar pa

སོ་སོ་ཐར་པ།

prātimokṣa

The vows and regulations that constitute Buddhist discipline. The number and scope of the vows differ depending on one's status (lay, novice monastic, or full monastic) and whether one is female or male.

g.92 preparatory rites

bsnyen pa

བསྙེན་པ།

sevā

In a Kriyātantra context, *sevā* or *pūrvasevā* refers to the formal preliminary rites and behavioral observances that a practitioner follows for a prescribed period of time before being permitted to engage in the main rite.

g.93 preta

yi dags

ཡི་དྭགས།

preta

The sprits of the dead, roughly analogous to the *pitṛs*, the term from which *preta* is derived. In Buddhism the pretas are a class of beings that belong to the lower realms of rebirth and suffer from moderate to extreme hunger and want as the karmic result of negative actions based on craving, hatred, and attachment.

g.94 puruṣa

skyes bu

སྐྱེས་བུ།

puruṣa

A fundamental ontological principle of the non-Buddhist Sāṅkhya tradition, *puruṣa* is the basic mode of timeless awareness. When *puruṣa* comes into contact with *prakṛti*, the undifferentiated potentiality that contains all possible transformations of thought and matter, *prakṛti* begins a sequential unfolding of internal and external metaphysical principles, thereby creating the known world. *Puruṣa* remains as the eternal, passive witness to this creation, until such time as *puruṣa* withdraws from *prakṛti*, thereby ending the process of creation and manifestation.

g.95 pūtana

srul po

སྲུལ་པོ།

pūtana

A class of nonhuman beings specifically associated with illness and danger to children.

g.96 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-

natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.97 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

A female rākṣasa.

g.98 Raktāṅga

lus dmar po

ལུས་དམར་པོ།

raktāṅga

An esoteric deity, sometimes counted as a king of vidyās (*vidyārāja*).

g.99 Rudra

drag po

དྲག་པོ།

rudra

A wrathful form of Śiva.

g.100 sādhaka

sgrub pa po

སྒྲུབ་པ་པོ།

sādhaka

The person who performs a sādhana or a ritual aimed at a particular result. This term can loosely be translated as "practitioner."

g.101 sage

thub pa

ཐུབ་པ།

muni

A nonsectarian, honorific title applied to accomplished and realized representatives of India's religious traditions.

g.102 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:
The lord of the gods. Alternatively known as Indra, the deity that is called "lord of the gods" dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning "one hundred sacrifices") is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.103 samādhi

ting 'dzin · ting nge 'dzin

ཏིང་འཛིན། · ཏིང་ངེ་འཛིན།

samādhi

A deep, immersive state of meditation.

g.104 samaya

dam tshig

དམ་ཚིག

samaya

Pledges or commitments to specific behaviors that bind a practitioner of mantra to their deity and/or spiritual master. Samaya are often specific to the deity or rite being practiced.

g.105 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth within different realms of being.

g.106 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Though the term is most often used for the monastic community, it can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as the community of bodhisattvas.

g.107 Śāriputra

shA ri'i bu

ཤཱ་རིའི་བུ།

śāriputra

One of the two chief disciples of the historical Buddha, along with Maudgalyāyana.

g.108 sense object

yul

ཡུལ།

viṣaya

The objects perceived by the senses and their consciousnesses: visual objects, sounds, smells, tastes, textures, and mental phenomena.

g.109 shrine chamber

dri gtsang khang pa

དྲི་གཙང་ཁང་པ།

gandhakuṭī

Literally "perfumed chamber"; this was the name given to the Buddha's personal room at the Jetavana monastery. The term was then later applied to the room in any monastery where an image of the Buddha was installed, to signify his presence. In the context of a Kriyātantra, the term seems to refer generically to a shrine chamber, perhaps one specifically enshrining the deity that is the focus of a given rite.

g.110 siddha

grub pa

གྲུབ་པ།

siddha

A class of nonhuman beings renowned for their magical powers. They can be supplicated and ritually propitiated to bestow those powers on people. In this usage, siddhas are not to be confused with the human adepts who bear the same title.

g.111 siddhi

dngos grub

དངོས་གྲུབ།

siddhi

An attainment that is the goal of a ritual or meditative practice; specifically, a supernatural power or ability.

g.112 six senses

dbang po drug

དབང་པོ་དྲུག

ṣaḍindriya

The senses of sight, hearing, smell, taste, and touch, together with a sixth "mental" sense that takes phenomena (Skt. *dharma*; Tib. *chos*) as its object.

g.113 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

The word, based on the verb "to hear," means "disciple," and is used in that general way, as well as for those who were followers of the non-Mahāyāna tradition of Buddhism.

g.114 śrīvatsa mark

dpal be'u

དཔལ་བེའུ།

śrīvatsa

A swirl of chest hair that in the Buddhist tradition is counted as one of the eighty minor marks of a great being. It is also a regular iconographic feature of the Brahmanical deity Viṣṇu. The *srīvatsa* can be stylistically depicted as an endless knot, and is thus included among the eight auspicious symbols in Buddhism.

g.115 Subāhu

dpung bzang

དཔུང་བཟང་།

subāhu

The main interlocutor for the *Subāhuparipṛcchā Tantra*.

g.116 śūdra

dmangs rigs

དམངས་རིགས།

śūdra

The fourth and lowest of the classes in the caste hierarchy of India, which generally includes the laboring class.

g.117 Sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

An epithet of the buddhas meaning "well-gone one."

g.118 suparṇa

'dab bzang

འདབ་བཟང་།

suparṇa

A class of mythic birds, similar to and often including garuḍas. When used as a proper name, Suparṇa refers to the name of a garuḍa king.

g.119 Sūrya

nyi ma

ཉི་མ།

sūrya

The deified sun.

g.120 Śvetā

dkar ma

དཀར་མ།

śvetā

A vidyā queen (*vidyārājñī*).

g.121 Tārā

sgrol ma

སྒྲོལ་མ།

tārā

A vidyā queen (*vidyārājñī*), Tārā is more generally regarded as a deity from the Buddhist pantheon known for bestowing her protection.

g.122 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:
A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning "one who has thus gone," or as *tathā-āgata*, "one who has thus come." *Gata*, though literally meaning "gone," is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as "suchness" or "thusness," is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It also often used as a specific epithet of the Buddha Śākyamuni.

g.123 ten virtues

dge ba bcu

དགེ་བ་བཅུ།

daśakuśala

Abstaining from killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.124 The Tantra of Vajrapāṇi's Initiation

phyag na rdo rje dbang dbang bskur ba'i rgyud

ཕྱག་ན་རྡོ་རྗེ་དབང་དབང་བསྐུར་བའི་རྒྱུད།

vajrapāṇyabhiṣekatantra

Toh 496. An important tantra of the Kriyā class.

g.125 Triśaṅku

phur bu gsum

ཕུར་བུ་གསུམ།

triśaṅku

According to *Notes on the Meaning*, this is another name for Mātaṅgarāja (Tib. *gdol pa'i rgyal po*), who is often described in Indic literature as a king of a tribe outside the caste system. He also appears in the *Śārdūlakarṇāvadāna* (Toh 358: *stag rna'i rtogs pa brjod pa*).

g.126 Trisong Detsen

khri srong lde btsan

ཁྲི་སྲོང་ལྡེ་བཙན།

—

King of Tibet who reigned circa 742/55–798/804 CE. It was during his reign that the "early period" of imperially sponsored text translation gathered momentum, as the Buddhist teachings gained widespread acceptance in Tibet.

g.127 unmada

smyo byed

སྨྱོ་བྱེད།

unmada

A class of nonhuman beings who are said to cause mental illness.

g.128 uraga

brang gis 'gro ba

བྲང་གིས་འགྲོ་བ།

uraga

A class of serpent-like beings.

g.129 uṣṇīṣarāja

gtsug tor rgyal po

གཙུག་ཏོར་རྒྱལ་པོ།

uṣṇīṣarāja

A set of eight esoteric deities. According to *The Root Manual of the Rites of Mañjuśrī*, they are Cakravartyuṣṇīṣa, Abhyudgatoṣṇīṣa, Sitātapatra, Jayoṣṇīṣa, Kamaloṣṇīṣa, Vijayoṣṇīṣa, Tejorāśi, and Unnatoṣṇīṣa. There are, however, different sets with other names included.

g.130 utpala

ut+pal a

ཨུཏྤལ་མ།

utpala

A water lily, often confused with a type of lotus.

g.131 vaiśya

rje'u rigs

རྗེའུ་རིགས།

vaiśya

The class of merchants and farmers in India's caste hierarchy.

g.132 vajra clan

rdo rje'i rigs

རྡོ་རྗེའི་རིགས།

vajrakula

One of the three, four, or five clans into which esoteric Buddhist deities are organized. In Kriyātantra literature, the head of this clan is Vajrapāṇi.

g.133 Vajrāṅkuśa

rdo rje lcags kyu

རྡོ་རྗེ་ལྕགས་ཀྱུ།

vajrāṅkuśa

An esoteric Buddhist deity who can be employed in rites of subjugation.

g.134 Vajrapāṇi

phyag na rdo rje

ཕྱག་ན་རྡོ་རྗེ།

vajrapāṇi

First appearing in Buddhist literature as a yakṣa bodyguard of the Buddha Śākyamuni, Vajrapāṇi evolved into one of the primary transmitters of tantric scriptures, and is regarded as the head of the vajra clan (*vajrakula*) of esoteric Buddhism.

g.135 Vajravidāraṇa

rdo rje rnam 'joms

རྡོ་རྗེ་རྣམ་འཇོམས།

vajravidāraṇa

A form of Vajrapāṇi widely employed in esoteric rites.

g.136 Varuṇa

chu bdag

ཆུ་བདག

varuṇa

The Vedic god of the waters; also the deity who governs the western direction.

g.137 Vāsudeva

nor lha'i bu

ནོར་ལྷའི་བུ།

vāsudeva

Another name of the Brahmanical deity Viṣṇu.

g.138 Vāyu

rlung

རླུང་།

vāyu

The deified wind; also, the deity who governs the northwestern direction.

g.139 vetāla

ro langs

རོ་ལངས།

vetāla

A class of beings that typically haunt charnel grounds and are most often depicted as entering into and animating corpses. A vetāla can be ritually induced to enter a corpse and then serve the ritualist in a variety of capacities.

g.140 victor

rgyal ba

རྒྱལ་བ།

jina

A common epithet of the buddhas, and also used among the Jains, whose name is derived from the term *jina*.

g.141 vidyā

rig pa

རིག་པ།

vidyā

A term that at once refers to a type of mantra or dhāraṇī and to the deity it invokes, thereby reflecting their inseparability. A *vidyā* is typically applied to female deities, and is often, but not exclusively, used for worldly goals in esoteric ritual. In worldly contexts a *vidyā* is similar to a "spell."

g.142 vidyādhara

rig 'dzin

རིག་འཛིན།

vidyādhara

A class of nonhuman beings that are famous for wielding (*dhara*) spells (*vidyā*). Loosely understood as "sorcerers," these magical beings are frequently petitioned through dhāraṇī and Kriyātantra ritual to grant magical powers to the supplicant. The later Buddhist tradition, playing on the dual valences of vidyā as "spell" and "knowledge," began to apply this term to realized figures in the Buddhist pantheon.

g.143 vidyādhara

rig 'dzin

རིག་འཛིན།

vidyādhara

The human ritual specialist and officiant in Kriyātantra and other esoteric Buddhist rites.

g.144 Vidyādhara's Basket

rig 'dzin sde snod

རིག་འཛིན་སྡེ་སྣོད།

vidyādharapiṭaka

A compendium of esoteric ritual manuals, now lost. There may never have been a single text with this title, or the title may refer to a mythical source text from which extant ritual manuals were transmitted.

g.145 Vidyottama Tantra

rig pa'i mchog

རིག་པའི་མཆོག

vidyottama

The full title of this text as preserved in the Tibetan canon is the *Vidyottamamahātantra* (Toh 746), which can be translated as *The Great Tantra: The Supreme Vidyā*. This lengthy tantra of the Kriyā class appears to be a compendium of diverse rites arranged as a single collection.

g.146 vighna

bgegs

བགེགས།

vighna

Similar to vināyakas, the term *vighna* refers to a broad class of nonhuman beings that create obstacles and problems for spiritual practitioners specifically, and all people in general.

g.147 vīnā

pi wang

པི་ཝང་།

vīnā

A stringed instrument, similar to a lute, that is used in Indian classical music, especially of the Carnatic (South Indian) style.

g.148 Vinaya

'dul ba

འདུལ་བ།

vinaya

One of the three *piṭakas*, or "baskets," of the Buddhist canon, the one dealing specifically with the code of monastic discipline.

g.149 vināyaka

log 'dren

ལོག་འདྲེན།

vināyaka

Similar to vighnas, the term *vināyaka* refers to a broad class of nonhuman beings that create obstacles and problems for spiritual practitioners specifically, and all people in general.

g.150 Vipaśyinī

rnam gzigs

རྣམ་གཟིགས།

—

This translation and identification is conjectural.

g.151 Viṣṇu

khyab ′jug

ཁྱབ་འཇུག

viṣṇu

One of the primary gods of the Brahmanical tradition, he is associated with the preservation and continuance of the universe.

g.152 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.153 yakṣiṇī

gnod sbyin mo

གནོད་སྦྱིན་མོ།

yakṣiṇī

A female yakṣa.

g.154 Yama

gshin rje

གཤིན་རྗེ།

yama

The Indic lord of death who judges the dead and rules over the hells. Also, the deity who governs the southern direction.

g.155 Yaśovatī

grags ldan

གྲགས་ལྡན།

yaśovatī

A vidyā queen (*vidyārājñī*).